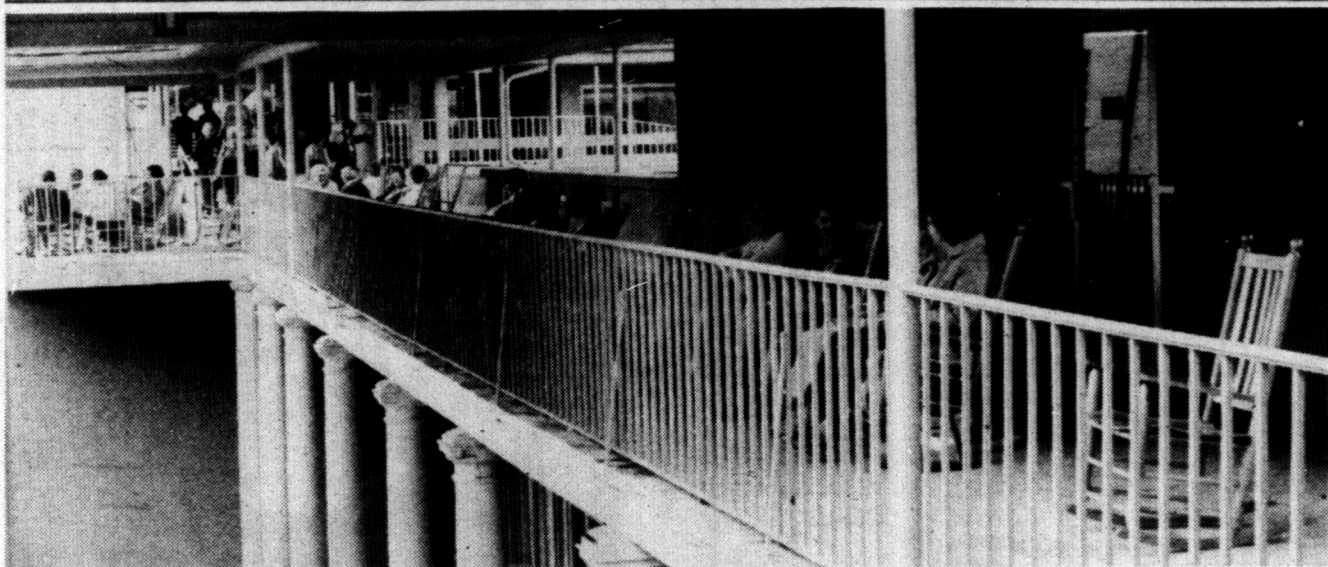


The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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A familiar landmark at Ridgecrest is the line of rocking chairs on the second level of the porch of Rhododendron Hall. The senior adults took advantage of the rockers.

For senior adults

Chautauqua fills needs

By Don McGregor

Ten thousand persons are attending senior adult chautauquas every fall at Glorieta and Ridgecrest and making them the best attended weeks offered at those conference centers.

An average of more than one thousand per week for each of 10 weeks has begun to be the experience of those conferences, and the demands became so great that additional weeks were added to meet the need.

A trip Sept. 30 to Oct. 4 to take part in a chautauqua, at the invitation of long-time friends Kermit King and Jack Gullede, was designed both to experience this phenomenon and to find what makes them so popular.

King is the former Church Training director in Mississippi who is now retired and working with the Senior Adult section of the Sunday School Board. The relationship with Gullede goes back even farther to the time when he was a pastor in the association where the editor's father served as director of missions. He is editor of *Mature Living*, the publication of the Senior Adult section.

The chautauqua was a delightful experience, and that is why the demands for reservations are piling up. What makes each of the weeks delightful is a combination of a number of factors which seem to soak into the consciousness gradually.

The conference program was outstanding. It should have been. Mississippians were the backbone of it. It is a fact, also, that most of those attending are retired and have the time to go. It is a fact that they are looking for somewhere to go. They are determined not to sit idle.

But while they probably would not go to the chautauquas if the programs were not outstanding and if they did not have time, those factors are still not the primary reason for the high attendance. It is the people themselves. They go for fellowship with each other.

And they find it.

The *Baptist Record*, however, asked questions of the participants to find what attracted them to the chautauqua. Invariably the answer was the program.

Mississippians were prominent. The preacher was Robert Marsh, a native of Jackson and former pastor of several Mississippi churches, including the First churches at Florence and at Laurel. He is now at Second Ponce de Leon Church in Atlanta, Ga.

The music director was Ken Miller. He is minister of music at First Church, Natchez. Miller brought 39 other Mississippians with him from First Church, Natchez.

The organist was Dot Pray. She is organist at Colonial Heights Church, Jackson, and keyboard specialist for the Mississippi Baptist Church Music Department. The pianist was Irene Martin, pianist at First Church, Richland, co-owner of Message Music Publishing Company, and newly added staff member at the *Baptist Record*.

Patti Dent of Holly Springs was a conference leader. She is the immediate past president of the Mississippi Woman's Missionary Union. Her conference each day was on "Developing Self-Worth of Woman: Woman in the time of Jesus... and Now." In addition she conducted a one-time conference on "WMU... and YOU."

Other Mississippi musicians also were prominent at the chautauqua. In addition to the music team, the 40-voice senior adult choir from Parkway Church, Jackson, presented a senior adult musical at the evening session of the first full day of the chautauqua. The musical is entitled "The Time of Our Lives." The choir is known as the Heavenly Sunlight Singers, and it is directed by Gayle

Garrett. Out of that choir came a duet made up of Mr. and Mrs. W. P. Bobo and a quartet made up of Bert Bowers, Bob Tipton, Ken Hackman, and Marion Townsend.

Altogether there were 42 who attended the chautauqua from Parkway.

First Church, Brandon, also had a group of 27 who attended. They were led by Farley Earnest, minister of music at the church.

A senior adult talent show following the second day of the chautauqua also found Mississippians prominently in evidence. The same quartet came back to sing barbershop numbers to the delight of the crowd. They call themselves the Utility Four Quartet. Though all are retired, they are former employees of the power company, a gas company, the public transportation facility, and telephone company.

The hit of the talent show, however, was Vera Boozer of the Parkway Choir. She performed as Minnie Pearl with homespun humor and singing.

The Mississippi music team received a standing ovation following its concert during the final session of the chautauqua. Dot Pray opened the concert on the organ with a popular medley which included "Stardust" and "Tea for Two." Irene Martin sang "The Rose" accompanied by her own tape, played and sang her own arrangement of "New York, New York," and then played a Chopin etude, into which she also worked, "Celebration of Praise."

This was followed by Dot at the organ playing the Anna Laura Page arrangement of "This Is my Father's World." Then Ken Miller sang a medley of praise selections concluding with "The Lord Is my Light."

Irene and Miller sang a duet, "Now Sing We Joyfully," and Dot concluded the program with an organ arrange-



Vera Boozer of Parkway Church, Jackson, presented an imitation of Minnie Pearl during talent night at the chautauqua.



John Beggs of Danville, Ill., was a hit during the talent show with his impressions of several characters from recent history.



Former Jacksonian Robert Marsh, pastor of Second Ponce de Leon Church, Atlanta, was the preacher for a senior adult chautauqua at Ridgecrest.



The music team for the chautauqua, all Mississippians, was Irene Martin, left, pianist; Dot Pray, organist; and Ken Miller, music director.

ment of "The Old Hundredth" (The Doxology).

Though there were end to end activities, the participants in the chautauqua found time for fellowship and relaxation to go along with their enjoyment of and appreciation for the program attractions.

The supervisor of the Senior Adult

Section of the Sunday School Board is former Mississippian Horace Kerr.

Following the chautauqua Dot Pray commented that there was a real warmth evident during the week. She said it was an inspiring week due to the warmth and interest of the participants.

(More photos on page 8)

Editorials..... by don mcgregor

Messengers are necessary

Comes now the time again to elect messengers for the Mississippi Baptist Convention, which meets at First Church, Jackson, Nov. 11 to 13.

First, it should be noted that messengers are not delegates. This continues to be a point of information, but there is always the possibility that someone will misunderstand. What this means is that no one instructs the messengers in any way. They are elected by the churches, but they are not to be instructed by the churches. Each messenger is a free agent. He votes as he feels led by the Lord. No one is to tell him how he is being led by the Lord. He is to determine that for himself.

Just as one church does not depend on another church for its leadership, so also one convention messenger does not depend on any other messenger or any other group of Baptists, including his own church, for information on how to cast his votes. He may ask for all of the advice that he wants to; but the advice, given freely or by request, may be taken or tossed aside as the messenger wishes.

Perhaps it needs to be noted again that churches are not members of the convention. We speak of having almost 2,000 churches in the Mississippi Baptist Convention, but that is not the case. Generally, we have about 1,500 messengers to make up each Mississippi Baptist Convention. The churches are independent and have no part in the make up of the convention. In a practice of cooperation, the churches elect the messengers who do make up the convention.

When the convention adjourns, it is over. There is no convention then until the next one convenes, usually the

next year. Sometimes special sessions are called. So one year's convention is independent of another year's convention. They are two different bodies made of some of the same people but not nearly completely so. They have to be independent of each other, for only if they were made up of exactly the same people could one convention impose conditions on another.

This is a great deal of discussion regarding our polity, perhaps; but sometimes we forget our heritage and need a reminder or two.

Convention affairs between sessions of the convention are run by trustees of institutions and agencies and members of the Convention Board who are elected by messengers to the conventions. In addition the convention elects such committees as the Committee on Order of Business; Committee on Nomination; Committee on Constitution and By-Laws; and Baptist Record Advisory Committee, which is the group to counsel with the editor of content.

Conventions are important and necessary. They are the only way for a democratic group, such as Baptists, to be able to make decisions that are crucial to carrying out our ministry.

We determine the budget and listen to reports of how it is used.

And we elect officers to serve as leaders of the convention for the year that is ahead.

We will elect a new president this year. Charles Pickering, the current president, will have completed the customary two-year term and will not be eligible for re-election.

So the time to elect messengers has come. Convention attendance is always less than what it should be. Every church is entitled to two messengers, and there are almost 2,000 churches. That means there is a possibility of having 4,000 messengers at least, but we always wind up with about 1,500. Many churches, however, are entitled to have more than two messengers. Each church may have two for the first 100 members or fraction of 100. Then each church is entitled to an additional messenger for each additional 100 members or fraction of 100. The limit on number of messengers is 10.

Who knows without a great deal of searching and multiplying how many messengers it would be possible to have at any one convention. Without

trying to come up with a figure, it is obvious that it would be a great many more than 1,500 or even 4,000.

A democratic body thrives on having as broad a base for decision making as is possible. Mississippi Baptists need a broader base that we have

been having. The election of messengers needs to be taken care of, and the messengers who have been elected need to be encouraged to attend the convention.

We can't operate without messengers.

Fills the Void



Guest opinion . . .

The primacy of Sunday Schools

By Grady C. Cothen

An understandable tendency by the leader of any substantial movement is to make extravagant claims for the significance of the movement and for the impact it exerts upon its constituency. When the claims are provable, and when the favorable impact is objectively measurable, the leader's optimism, excitement, and possible hyperbole seem not excusable but warranted and worthy of encouragement.

Such is the case with the Sunday School movement. From the day of Robert Raikes through the time of J. M. Frost, B. W. Spilman, and Arthur Flake to the present, leaders have watched their most enthusiastic hopes, dreams, and goals reach fulfillment.

Raikes, the "father of the Sunday School," was considered by one of his neighbors "the most important man since the sixteenth-century Protestant Reformers." Raikes believed that the Sunday School could reform the "morals of the lower classes," and even prevent juvenile delinquency. The program certainly merited the founder's optimism.

Frost envisioned Sunday Schools being "a work of which the ages will be proud." His words were prophetic. Spilman dreamed of the day when laymen "should be released and trained to teach the Bible" and when "preaching should be matched by teaching." His dream came true. Flake said: "The Sunday School presents an unparalleled opportunity for the successful promotion of practically every phase of church activity as well as the utilization of every

member of the church and congregation in useful service without detracting from the effectiveness of the Sunday School as a Bible teaching agency, or interfering, in the least degree, with the work of any other desirable and useful church agency."

At the Sunday School Board of the Southern Baptist Convention, every administration has given precedence and priority to the tasks of the Sunday School. The emphasis on Sunday School has been such that even today large numbers of Southern Baptists are not aware that the Sunday School Board is responsible for fifteen additional programs of work assigned to it by the Southern Baptist Convention.

Why is the Sunday School worthy of such primacy? Four reasons surface with time-proven validity.

(1) The Sunday School involves the layperson.

(2) It magnifies and utilizes the benefits of small group relationships.

(3) It provides a Bible teaching context with opportunity for individual interaction.

(4) It is a magnificent means for evangelism.

Lay Involvement.—Besides having its roots in the laity, the Sunday School is admirably suited to the psychology and sociology of our time. We would be hard pressed today to cite individuals (other than those in the ranks of professional religious education) whose names would be instantly recognizable by virtue of their association with the Sunday School. Yet with more than 7.5 million persons enrolled in Southern Baptist Sunday Schools today, it is impossible to do

more than estimate the numbers and influence of the scores of thousands of dedicated men and women who spend their evenings preparing to teach and their Sunday mornings sharing the Word of God in Bible study classes.

The Baptist concept of the priesthood of every believer not only presupposes but requires this intense level of lay activity in the Sunday School enterprise. Although some situations exist where a preacher or teacher stands before a huge class and lectures concerning the Bible lesson, the typical Southern Baptist situation involves a volunteer lay teacher in give-and-take dialogue with one or two dozen individuals. A mutual sharing of interpretation and application of God's Word takes place in the class setting. Opportunity exists for each believer to express his or her own thinking in relationship to the Scripture passage.

The desire for lay participation in church affairs is at a high level today. This desire receives satisfaction as laypersons are involved in the preparation and teaching of Sunday School lessons.

Again, the biblical idea that every Christian ought to be a minister receives practical expression in the Sunday School setting. The Sunday School provides a remarkable opportunity for individual needs to be identified and met.

Small Group Relationships.—The small group in Sunday School facilitates the kind of mutual sharing that makes the Sunday School effective beyond human comprehension. The person facing surgery is sur-

rounded by a network of prayer and feels extra strength in a difficult ordeal. The person who faces problems in the workplace finds tangible and intangible support. People in a metropolitan area come to know each other in the Sunday School class in a way that is otherwise improbable or impossible. Burdens, needs, and concerns become mutual responsibilities, and a personal ministry to individuals is accomplished.

Bible Teaching Context.—The context for Bible teaching that is provided permits discussion, questions, sharing of opinions, and the examination of problems people face as they deal with the Scripture.

The fellowship and ministry aspects of the Sunday School class are important, but the meaningful study of the Scriptures gives attention to matters that are not provided for by any other agency in the average individual's life. The civic organization, community social services agency, or governmental agency could possibly meet some of the needs of the hurting individual. But in the study of the Bible, individuals stretch out toward the spiritual resources that energize them in unique fashion.

The teacher has a special responsibility of preparation, and each class member has a similar responsibility if the most is to be gained from the study opportunity. The more time and effort each individual spends in prayerful preparation, the more meaningful the Scripture truths will become in each life, and the more extensive will be their application in life

(Continued on page 7)

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Harry Vickery will lead \$40,000,000 campaign

Harry E. Vickery of Greenville will lead the \$40,000,000 Mississippi Baptist endowment campaign, the largest ever attempted in Mississippi, according to an announcement by Charles W. Pickering, president of the Mississippi Baptist Convention.

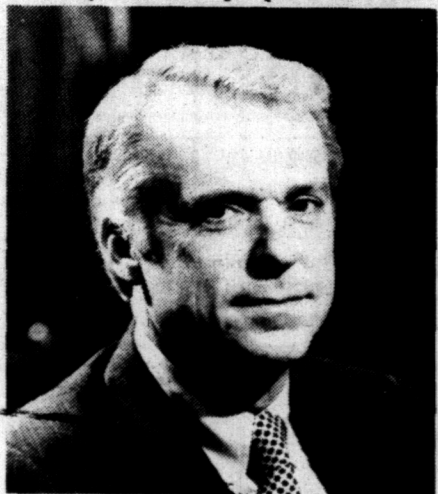
The campaign, called The Mississippi Mission, will benefit Mississippi College, William Carey College, Blue Mountain College, and The Baptist Children's Village.

Vickery, president of Vickery Chevrolet-Oldsmobile-BMW in Greenville and the chairman of the Delta Council Industrial Development Committee, accepted the position of general chairman because of, "my strong commitment to private higher education and child care."

Vickery is past chairman of deacons, First Church, Greenville, and has chaired pulpit and building committees. A Mississippi College alumnus, he is chairman of the Mississippi College Trustee Board.

He has served as president of the Greenville Rotary Club and Greenville Chamber of Commerce. He is a director of Trustmark Bank of Greenville and is on the trustee board of Mid South Life Insurance Company.

"The common purpose of these



Harry E. Vickery

Mississippi institutions is to provide growth environments firmly grounded in the values of full personal development and service," said Vickery. "They prepare young persons to take leadership positions in the community, providing intellectual stimulation and spiritual growth in the context of today's challenges," he said.

"We have an opportunity to support these institutions long into the future," he added. "Everyone in Mississippi has benefitted from their work; everyone must continue to benefit."

The Mississippi Baptist Convention authorized a unified campaign to focus the collective mission of Mississippi Baptists. A similar need for endowment support ties the colleges and Village together.

The colleges have each completed successful capital campaigns in the last decade. The Baptist Children's Village has not had a capital campaign in more than 40 years.

The urgent need for endowment support was recognized by a special Task Force of the Convention, chaired by Joe H. Tuten, pastor of Calvary Church, Jackson. In 1940, the institutions' total endowment income provided

ed over 23 percent of the operating expenses; in 1960, 9 percent and in the 80's, only 4 percent. Escalating costs have grown far faster than endowments.

The average endowments of the three colleges, \$1,143 per student, is one-fifth the average of other Southern Baptist senior colleges. The Baptist Children's Village has the lowest endowment, \$490,488, only one-eighth the average, of the 22 endowed children's homes in the Southern Baptist Convention.

Vickery noted that the colleges receive 50 percent of their income from tuition and fees, 26 percent from gifts and grants, 17 percent from auxiliary enterprises, 4 percent from endowment and 3 percent from other sources. The Children's Village receives 87 percent of its income from gifts, 7 percent from interest, 4 percent from devises and bequests, and 2 percent from other sources.

The funds will be invested in perpetuity by the institutions and the Mississippi Baptist Foundation. They will generate approximately \$4,000,000 annually for operating expenses. The funds will be used in four broad areas.

\$19,850,000 will be used to support faculty and staff positions. Funds will endow 18 chairs, 13 professorships, two social caseworker positions, and 20 cottage parent positions as well as provide general compensation support.

\$6,500,000 is earmarked by scholarships to ensure that qualified students are able to attend, regardless of ability to pay.

\$7,450,000 will be used for library acquisitions; equipment replacement; instructional materials; counseling service; faculty, staff, and student development; and administrative services.

Endowment funds of \$6,200,000 will support facilities maintenance and renovation.

Each institution will receive a portion of the \$40,000,000 according to a formula based on the numbers of students or children served over a five year period. Mississippi College will receive \$20,400,000 (51 percent); William Carey College, \$11,600,000 (29 percent); Blue Mountain College, \$4,000,000 (10 percent); The Baptist Children's Village, \$4,000,000 (10 percent).

Substantially increased endowment funds will enable the colleges to maintain reasonable tuition rates, to attract and keep the highest quality faculty, to provide scholarships to deserving and committed students, and to create excellent academic and personal enrichment programs, all in facilities that are conducive to personal growth and learning.

Increased endowment funds will allow The Children's Village to better serve the children in its care by providing income to adequately compensate cottage parents, to aid two social caseworkers, and to fill a crucial need for increased psycho-therapy.

Active solicitation will run through the Spring of 1987. Pledges, payable over a five year period, covering six tax-years, will be sought by an

(Continued on page 4)

Neshoba to open new office building

Neshoba County Baptists will open their new associational offices in November in a 120 by 120 foot building.

It will house the administrative office of Director of Missions Kermit Sharp, and will include space for education,

recreation, and fellowship.

Activities will include a clothing and food bank crisis room, a conference and dining room, a gym floor game rooms, and office space.

"Plans are that every age will have times and activities that will enable participation" said Sharp.

Sharp said the long range planning for the association of 36 churches was completed in 1980, which included such a building. "The intent of the plans has been to meet some of the needs within the county for a place for social as well as religious needs," said Sharp.



The Baptist Record

How diverse can SBC be? asks Peace Committee

By Dan Martin

NASHVILLE, Tenn. (BP) — The question of how theologically diverse the Southern Baptist Convention can be and still maintain itself as a cooperative fellowship was tackled by the SBC Peace Committee during its second meeting Oct. 8-9.

The 22-member committee was created during the 1985 annual meeting of the SBC and assigned the task to "seek to determine the sources of the controversies in our convention and make findings and recommendations regarding these controversies."

During the first meeting in August, the committee determined it would begin its work by focusing on theological issues and differences, and, during the second session, began to narrow its aim to deal with diversity in regard to the Scriptures.

Chairman Charles Fuller, pastor of First Baptist Church of Roanoke, Va., told Baptist Press: "That Southern Baptists have been, and are, theologically diverse is undebatable.

That we will continue to be diverse is predictable, and no biblically-sound, thinking Southern Baptist would attempt to prohibit that diversity. It is simply consistent with the nature of personal conversion and the individual indwelling of the Holy Spirit.

"The issue is not, 'Shall Southern Baptists be theologically diverse?' it is rather, 'How diverse can we be and maintain a legitimate denominational fellowship and a trustworthy base upon which to combine our support for mutual ministries?'"

Fuller added: "Southern Baptists must decide on how much accountability can a Christian be held for ministry's sake and not violate the liberty of the Holy Spirit within that Christian."

In keeping with policies adopted by the committee during its first meeting, Fuller made a statement to Baptist Press following the two-day closed meeting, which he said was more "intense" than the first "by vir-

tue of the fact that we tackled some items of substance."

He commented the "mix" of the committee was complete in the second meeting. Five members — including leading spokesmen for the inerrancy position — were present.

The five — Adrian Rogers of Memphis, Tenn.; SBC President Charles F. Stanley of Atlanta; Ed Young of Houston; Jim Henry of Orlando, Fla. and Bill Crews of Riverside, Calif. — had missed the August meeting.

For the October meeting, 21 of the 22 members were present. Jerry Vines of Jacksonville, Fla., was unable to attend, Fuller said, because of "a long-standing commitment."

The meeting, he added, "intensified the diversity, but did not create any disintegration. It accentuated the diversity but also accentuated the realization that we can differ — and differ strongly — and yet have a common ground."

(Continued on page 5)

Foreign Board force reaches record 3,587

RICHMOND, Va. (BP) — Southern Baptists' overseas missionary force reached a record 3,587 as the Foreign Mission Board named 40 new missionaries and reappointed eight former missionaries at its October meeting.

The additions brought the total new personnel added so far this year to 378, or 80 more than had been named at this time in 1984.

With more than 40 missionary candidates projected for appointment in December, the year's total could be as high as 415 or 420. That would top the record 406 new missionary personnel named in 1982.

Southern Baptists, with the largest U.S.-based career foreign missionary force in the world, have a goal of 5,000 missionaries by the year 2000.

To support work in 106 countries, the board approved a record \$162.3 million budget for 1986, earmarked \$6 million in current funds to help provide for missionary housing and other urgent capital needs overseas, and continued to sharpen the focus of its home staff.

Johnni Johnson Scofield, vice-president for communications, was named to a new position as assistant to the president. The Office of Com-

(Continued on page 5)

Lowrie will replace Stanley as speaker

D. L. Lowrie, pastor of First Church, Lubbock, Tex., will replace Charles Stanley as closing speaker for the Mississippi Baptist Convention meeting in Jackson, Nov. 11-13, according to Larry Kennedy, chairman of the Order of Business Committee.

Stanley found it necessary to cancel his engagement at the convention following doctor's orders concerning a health problem that arose from Stanley's drinking river water on a hunting trip.

Lowrie will be remembered as a Bible Treasure speaker from the MBC of 1984.

Mississippi Baptist Convention

November 11-13

Monday Afternoon

- 1:20 Prelude
 1:30 Call to Worship
 Congregational Praise — Louis Nicholosi
 Scripture — Kenna Byrd (Psalm 51:1-3)
 Prayer — Burn Page
 1:35 Organization of Convention
 Recognition and Seating of Messengers
 Report of Committee on Order of Business
 Welcome to Jackson
 1:45 Special Music — Tommy Randall
 2:00 Bible Treasure — Joel Gregory
 2:25 Business Session
 Report of Committee on Committees
 Report of Constitution and Bylaws
 Presentation of 1985 Budget
 2:50 Congregational Praise — Ralph Thomason
 2:55 Baptist Seminary Report
 3:05 Report of Children's Village
 3:15 Introduction of New Workers
 3:25 Special Music — First Baptist Church Choir
 Laurel, Mississippi
 3:40 President's Address — Charles Pickering
 4:15 Benediction — Jimmy McFatter

Monday Evening

- 6:50 Churchmen Handbells
 7:00 Call to Worship
 Congregational Praise — Dan Hall
 Scripture — Dennis Duvall (2 Kings 7:6-9)
 Prayer — Gary Roberts
 7:05 Bible Treasure — Joel Gregory
 7:30 Congregational Praise — Dan Hall
 7:35 Mississippi Baptist Historical Play
 8:05 Congregational Praise — Dan Hall
 8:10 Special Music — Mississippi Singing Churchmen
 8:30 Message — Earl Kelly
 9:15 Benediction — Donald Berry

Tuesday Morning

- 8:50 Prelude
 9:00 Call to Worship
 Congregational Praise — Hamp Valentine
 Scripture — Robert Haney (Romans 5:8-11)
 Prayer — Randall Creel
 9:05 Bible Treasure — Joel Gregory
 9:30 Business Session
 Presentation of Resolutions
 Election of Convention President
 10:00 Report of Christian Action Commission
 10:10 Congregational Praise — Hamp Valentine
 10:15 Report of Committees
 Nominations
 Time, Place and Preacher
 10:20 Business Session
 Report of Convention Board
 Adoption of Budget
 Miscellaneous Business
 10:40 Report of Board of Ministerial Education
 10:50 Report of Mississippi Baptist Foundation
 11:00 Congregational Praise — Hamp Valentine
 11:05 Special Music — W. C. Rainey
 11:15 Sermon — Perry Sanders
 11:45 Benediction — Ralph Culp

Tuesday Afternoon

- 1:50 Prelude
 2:00 Call to Worship
 Congregational Praise — Larry Futral
 Scripture — Grant McElveen (Romans 10:9-13)
 Prayer — Lee Castle
 2:05 Bible Treasure — Joel Gregory
 2:30 Congregational Praise — Larry Futral
 2:35 Election of Convention Officers
 First Vice-President
 Second Vice-President
 Recording Secretary
 Associate Recording
 2:55 Report of the Mississippi Mission — Harry Vickery
 3:20 Report of Blue Mountain College
 3:25 Report of Mississippi College
 3:30 Report of William Carey College
 3:35 Congregational Praise — Larry Futral
 3:40 Convention in Worship
 Special Music — Rocky Creek Choir
 Convention Sermon — Roy Myers
 4:25 Benediction — Randy McHan

Tuesday Evening

- 6:50 Prelude
 7:00 Call to Worship
 Congregational Praise — David Grimsley
 Scripture — Ben Carlisle (1 John 1:5-10)
 Prayer — David Norris
 7:05 Bible Treasure — Joel Gregory
 7:30 Congregational Praise — David Grimsley
 7:35 Sermon — Ed Young
 8:00 Special Recognition of Owen Cooper
 8:20 Congregational Praise — David Grimsley
 8:25 Recognition of Foreign Missionaries
 8:30 Special Music — Combined Choirs of Mississippi Baptist Colleges
 8:40 Sermon — Bill Tanner
 9:15 Benediction — M. L. Douglas

Wednesday Morning

- 8:50 Prelude
 9:00 Call to Worship
 Congregational Praise — James Francis
 Scripture — Charles Cavanaugh (Matthew 18:1-4)
 Prayer — George Henley
 9:05 Bible Treasure — Joel Gregory
 9:30 Miscellaneous Business and Report of Resolutions Committee
 10:00 Congregational Praise — James Francis
 10:05 Special Music — Martha Bacon
 10:10 Sermon — John Bisagno
 10:40 Memorial Service
 10:45 Congregational Praise — Rick Voorhees
 10:50 Special Music — Broadmoor Baptist Church Choir
 11:05 Sermon — D. L. Lowrie
 11:50 Benediction — Earl Floyd

Vickery will lead \$40,000,000 campaign

(Continued from page 3)
 organization of 1,400 volunteers. The campaign will require sacrificial support from faculty and staff, trustees, campaign leadership, alumni, friends, foundations, corporations, and each Mississippi Baptist church.

Members of the Mississippi Mission Campaign Committee include: Harry E. Vickery, general chairman, Greenville; William B. Alexander, Cleveland; Paul V. Breazeale, Jackson; Owen Cooper, Yazoo City; Elise M. Curtis, Gulfport; Joseph

Dale, Prentiss; Jack P. Dean, Jackson; Mrs. James P. Fancher, Coffeeville; E. Harold Fisher, Blue Mountain; L. Edward Gandy, Kosciusko; Frank Gunn, Biloxi; W. Eugene Henderson, Greenville; Alvis Hunt, Jackson; Mrs. E. M. Kee, Jr., Woodville; Earl Kelly, Jackson; Ben A. Kitchens, New Albany; James A. Lambuth, McComb; Harry L. Lucenay, Hattiesburg; Howard L. McMillan Jr., Jackson; Mrs. Bruce Mitchell, Louisville;

Lewis Nobles, Clinton; J. Ralph Noonkester, Hattiesburg; Paul N. Nunnery, Jackson; Mrs. Fannie H. Peeples, Vicksburg; Charles W. Pickering, Laurel; H. David Roberts, Hattiesburg; Mrs. Vincent G. Scoper Jr., Laurel; Robert E. Self, Brookhaven; Leland R. Speed, Jackson; Rowan H. Taylor, Jackson; John D. Thomas, Hattiesburg; Joe H. Tuten, Jackson; J. Heywood Washburn, Tupelo; Aven Whittington, Greenwood; and J. Kelley Williams, Jackson.

Staff Changes

William E. (Bill) Ballou joined the staff of Poplar Springs Drive Church, Meridian, Oct. 1 as minister of education. A native of McKinney,



Texas, Ballou goes from Travis Avenue Church, Fort Worth, Texas, where he has been minister of education for the past five years.

A graduate of Baylor University and Southwestern Seminary, Ballou served Alta Woods Church, Jackson, from 1974 to 1980.

The Ballous have two children, Elizabeth Ann who is a student at Mississippi College and William, a student at Northwest Junior High in Meridian.

The Poplar Springs Church hosted a reception and an old fashioned "pounding", Oct. 13, following the evening worship service, to honor and welcome the Ballous.

Jeffrey R. Parker, his wife, Sheila, and their three children, Amy, Emily, and Ledger, moved to Fellowship Church, Oct. 8. He was formerly pastor of Cruger Church, Cruger. He is a graduate of Yazoo City High School, Mississippi State University, and received his master of divinity degree from New Orleans Seminary, Oct., 1982.

First Church, Rosedale, has called Charlie Cooper as pastor. He moves from Valley Grove Church, Pontotoc Association.

Kent W. Megehee is the new pastor of Plainway Church in Laurel. He goes from Southside Church in Yazoo City,



where he was pastor for nearly four years. Megehee is a graduate of William Carey College and New Orleans Seminary. His wife, Ruth, is also a graduate of William Carey College. They are the parents of a son, Woody.

Robert Boykin has resigned as minister of education at First Church, Pontotoc, to become minister of education at First Church, West Point. He and his wife, Diane, have two sons, Jeremy and Justin. The Boykins served at Pontotoc for three years.

Boykin

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How diverse can SBC be? asks Peace Committee

(Continued from page 3)

tinuing and relentless commitment . . . that we are here to do a job and that we believe it can be done."

Fuller said the committee heard a report on the Baptist Faith and Message statement from Herschel H. Hobbs, pastor-emeritus of First Baptist Church of Oklahoma City, and SBC president 1962-63. Hobbs, as SBC president, was chairman of the committee which drafted the statement at the 1963 SBC annual meeting.

"The Baptist Faith and Message statement is a central item in our assignment," Fuller said, noting the convention directed the committee "to follow the Baptist Faith and Message in theological matters."

Fuller added Hobbs discussed "the background, the formulation, the writing, and the presentation" of the statement, which followed on the heels of a theological controversy over the historicity of the Genesis account. Fuller added Hobbs "put a lot of emphasis" on what is generally referred to as "the preamble" to the statement.

"He (Hobbs) said that section is very important because it is there that you get the clear explanation that this is not a creed. He called the preamble 'the disclaimer' to the idea that the statement is a creed," Fuller said.

Fuller added he believes if the group is to use the statement as a point of reference in theological matters "and to determine if there has

been a drift," the committee "must understand what was done, why it was done, what preceded it, and what caused it to come about."

Much of the discussion during the October meeting, he said, centered on Article I of the statement which concerns the Scriptures.

"Group discussions focused not just on whether there is a diversity of ideas about the origin of the Scriptures, but on what the impact of such diversity would have" in such places as seminary classrooms, preparation of lessons, and places of denominational leadership.

He added: "We are all aware that as Baptists we firmly believe that everybody has a right to their own interpretation. What is at issue is how much diversity of interpretation can we have and still work together in denominational undertakings."

Each member was requested to prepare a 350-word statement defining the major theological matters which are at issue among Southern Baptists. Fuller said 20 of the 22 members prepared such a statement. Each, he said, agreed there is diversity of belief concerning the Scriptures and said questions about the origin, authenticity, and authority of the Scriptures "is the primary source of the conflict among us."

He said such efforts to define the limits of diversity are not aimed at Southern Baptists in general, but at those who are employed by denominational agencies and institutions. "This

is not a matter of a dual standard, but it is a recognition of the fact that when someone works for Southern Baptists, they in a sense do represent them."

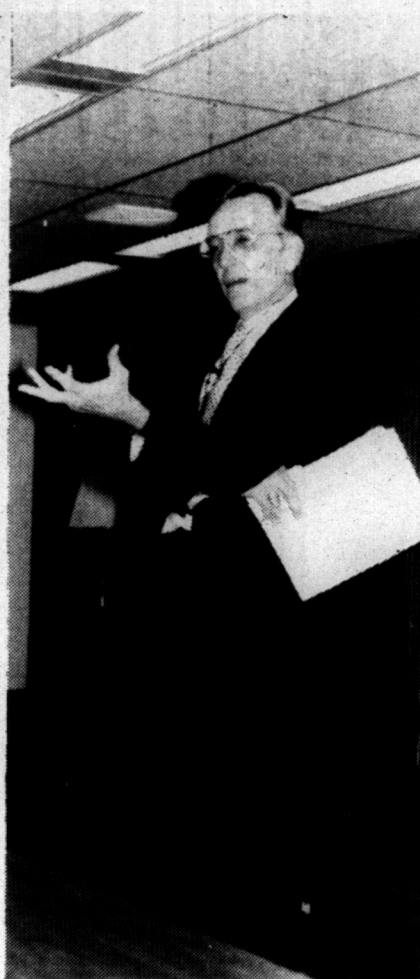
He added he believes the committee "can find some wording which will reflect" a balance between the accountability an employee owes to his employer and the accountability a believer owes to God and be acceptable to the convention.

The Peace Committee, Fuller said, is "the convention in miniature," but added members are "fully aware" the convention in annual session "will make the decisions regarding how accurate they think our findings are" and "how to effect the recommendations we make."

Fuller added a four-man agenda committee composed of the chairman, Charles Pickering of Laurel, Miss.; Daniel Vestal of Midland, Texas, and John Sullivan of Shreveport, La., will meet Oct. 29-30 to synthesize the discussions of the October meeting and to plan the agenda for the third meeting, scheduled in Atlanta Dec. 10-11.

"The agenda committee will take the results and deliberations of this meeting and plan an appropriate agenda for the next meeting," Fuller said. "This way, we believe we will be moving from strength to strength."

Dan Martin is Baptist Press News Editor.



Piland interprets growth campaign

Harry Piland, director of the Sunday School Department of the Baptist Sunday School Board, Nashville, visited the Baptist Building last week to interpret the new growth campaign called Challenge 10/90. The campaign, hot on the heels of the 8.5 by '85 campaign, is aimed at totaling 10 million enrollees in Southern Baptist Sunday Schools by 1990. The earlier campaign reached just over eight million, falling short of the eight and a half million target.

BAPTIST RECORD PAGE 5
Thursday, October 24, 1985

Prison ministers will meet at Parkway Church

The Mississippi Jail and Prison Ministry Association will meet Saturday, Oct. 26 at Parkway Baptist Church, Jackson.

The inter-denominational group "is a Christian organization committed to ministering to inmates, ex-inmates, and their families," according to printed materials. John McBride, director of the Mississippi Baptist Convention Board's Cooperative Missions Department, is the group's president.

The main address will be "getting on with the Ministry," by Mike Darnell, director of Design for Living, Christ Centered Counseling, in Montgomery, Ala.

A forum will be entitled "How Should we Treat Offenders in Society?" And workshops include "Ministering to Inmates' Families," led by Kay and Sid Taylor, Southern Baptists who have a prison ministry on the Gulf Coast.

Registration begins at 8:30 a.m.; program begins at 9 and concludes at 4:30 p.m. A registration fee of \$5 will cover program expenses and refreshments.

Some men are like the stump the old farmer had in the field — too hard to uproot, too knotty to split, and too wet and soggy to burn. The neighbors asked him what he did about it. "Well, now, boys," he answered, "if you won't tell the secret, I'll tell you. I jes' plowed around it." — David Grayson.

Foreign Board force reaches record 3,587

(Continued from page 3)

munications, which she has headed since 1980, will become the Office of Communications and Public Relations. The new office will have broader functions and will be added to responsibilities of William R. O'Brien, executive vice-president. The changes will take place Jan. 1.

In approving the change for Scofield, the board defeated a motion by Kenny Lewis, Brownsville, Texas, to table action until December. Lewis said he felt the board needed more information about lines of authority under the reorganization before taking action.

O'Brien will be assisted by an administrative team of Sam Pittman, who will be associate executive vice-president; Bob Shoemaker, assistant to the executive vice-president; and Bob Desbien, assistant vice-president. Their expanded roles will include previous responsibilities.

A boardwide public relations steering committee of about a dozen members also will be created as the new office seeks to "amplify the message of foreign missions and seek more ways to inform and involve Southern Baptists in meeting the challenges and opportunities of Bold Mission Thrust," O'Brien said.

The new office also will provide closer coordination with the board's development and intercessory prayer ministries.

Scofield's new assignment will allow her to concentrate on consultation with Southern Baptist agencies involved in strengthening missions education in the churches.

The new Office of Communications and Public Relations will include news and information services. The Commission magazine and two new departments, audio-visual and print, to be formed from what is now the product development department. Bob Ethridge, media designer in project coordination, will direct audio-visuals. The print director has not been named.

Ken Lawson, formerly director of product development, will take on office-wide responsibilities as research and production consultant in an executive producer type role.

Resource coordination, distribution coordination, the photographer group, and conference coordination also will become office-wide.

In other personnel changes, the board named Jerry Juergens, a missionary teacher at Hong Kong Baptist Theological Seminary and a native of Okmulgee, Okla., field associate to

(Continued on page 6)



I have been a bi-vocational pastor for almost ten years and participated in the Church Annuity Plan for more than eight years. With eager anticipation I look forward to asking our church to make a commitment to adopt and implement the expanded Church Annuity Plan.

As a minister and teacher who comes in contact with people from many different walks of life, it becomes increasingly evident to

me as I grow older that preparation now is the key for a secure retirement. Regardless if you are in the Lord's service on a full-time or bi-vocational basis, there is no better way to help secure that retirement than the expanded Church Annuity Plan.

James H. Young, Jr., Pastor
New Hope Baptist Church
P. O. Box 128
Walnut Grove, MS 39189



Southern Baptist Annuity Board



Jones County's Baptist Women's World Day of Prayer planning committee includes from left (seated) Marjorie Williams, music coordinator; Dell Scoper, chairman and district WMU director; Alma Barnes, president of the National Baptist East Mississippi State Woman's Auxiliary; standing, Gail James, Baptist Women director for the Jones County WMU. Not pictured are Mildred Flowers, program format; and Jean Williams, ex officio as Jones County WMU director.

Jones County

Baptist Women slate World Prayer Day

An annual Baptist Women's World Day of Prayer will be held in Laurel Sunday, Nov. 3, at 2 p.m. at the St. Elmo Baptist Church, 512 South Sixth Avenue.



Weatherford

This event is co-sponsored each year by the Jones County Baptist Association W.M.U. and the women of the National Baptist Convention.

Special platform guests will include Richard Brogan, president of the Mississippi Baptist Seminary, and Miss Carolyn Weatherford, executive director of the Woman's Missionary Union of the Southern Baptist Convention.

The purpose of the World Day of Prayer is to provide a channel of fellowship and worship for Baptist women of the 141 countries which are a part of the Baptist World Alliance. During this program special worldwide prayer objects will be highlighted and an offering for these needs will be taken.

The 1985 program theme is "Experiencing God's Healing."

The women of St. Elmo Baptist Church are planning a reception following the Day of Prayer program. Annie Newsome is the Reception Chairman.



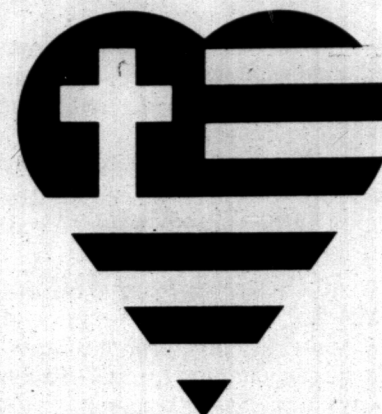
Dot Pray of Jackson was organist for the Fall Festival of Marriage Oct. 4 to 6 at Ridgecrest.

Revival preparation seminar is set for Laurel next week

A revival preparation seminar is set for Oct. 28-29 at West Laurel Church, Laurel. Sessions are designed to equip a church to carry out an evangelistic revival, including a discussion of the simultaneous revival crusades planned across the United States in 1986.

Mississippi Baptists are participating in these revivals which are being called, collectively, "Good News America — God Loves You."

Speakers include Sonny Adkins, pastor at New Hebron Church; Joey Hancock, pastor at Ash Street



Church, Forest Park, Ga.; Maurice Flowers, director of missions, Jones County; and Guy Henderson, evangelism director for the Mississippi Baptist Convention Board. Adkins is a former evangelist, and Hancock led the Home Mission Board's national seminar on revival preparation.

Jones County Baptists and the MBCB's Evangelism Department are co-sponsors of the meeting.

Sessions begin at 3 p.m., Oct. 28, and conclude at 11 the next morning.

Foreign Board force reaches record 3,587

(Continued from page 5)

East Asia director-elect Samuel M. James. From a base in Hong Kong, Juergens will work as a liaison between the board and the 224 missionaries and other workers assigned to Hong Kong, Macao and South Korea.

Missionary Robert Hardy, formerly field associate in East Asia for Taiwan, Hong Kong, and Macao, will now relate to the 296 missionaries had workers in Taiwan and Japan. He will continue to live in Taipei, Taiwan.

The board accepted the resignation of missionary Milton Womack, formerly field associate in East Asia for Japan and South Korea. Womack has accepted a position as psychologist and counselor at the Baylor University Health and Counseling Center in Waco, Texas.

The 1986 budget for the first time will include world hunger and relief funds. An anticipated \$12 million in hunger and relief contributions will be used only for their designated purposes, but are being included to give a complete picture of the board's total income.

Because of the continuing strength of the U.S. dollar compared to foreign currencies, the board was able to appropriate \$4 million from this year's income for a missionary housing loan fund which will help the board get

more of its missionaries out of rental units. Another \$2 million from current funds was allocated for other overseas capital needs.

In other actions, the board honored 36 missionaries retiring with a combined total of 1,202 years' missionary service and approved 43 young adults for two years' service as journeymen, pending medical clearance and successful completion of training April 4.

It also decided all receipts from the estate of the late Cecil B. Day Sr. will be used toward paying the operating expenses of the Cauthen Missionary Learning Center near Richmond. In 1982 the board had said the first \$6 million in funds from the estate would go for this purpose. Ultimately, the board expects to receive about \$13 million from this estate.

Alcohol consumption declined during '84

Americans' consumption of alcohol fell last year for the first time in a generation.

The IMPACT, a new beverage survey, showed that in 1984:

- Beer consumption fell from the first time since 1957.
- White wine, the so-called "chic drink" of the '70s, dropped off.
- Alcohol consumption overall fell from the first time since 1957 by .2% to 6.6 billion gallons.

The survey also showed soft drink consumption in America topped water for the first time — 11.5 billion gallons vs. 11.2 billion gallons of water. Diet soft drinks accounted for 96% of the gain. — USA Today



Bryant

Nash

Acteens, mothers will gather at Garaywa

"Changes and Choices" will be the theme of this year's Acteens Mother/Daughter weekend at Camp Garaywa.



Sugg

The program will begin with supper on Friday evening, Nov. 8, and conclude after lunch on Saturday, Nov. 9. Cost for this retreat is \$17 per person, which includes accommodations, three meals, and insurance.

Foreign missionaries Nan Sugg, Taiwan, and Sandra Nash, Ghana, will be featured, along with cult expert Eunice Bryant.

Others who will participate on the program will be Wilda Fancher, state WMU president; Gary Beets, state director of the Fellowship of Christian Athletes; Emily Reid and Linda Halfacre, students at Mississippi State University; and Donna Durr, inner-outer beauty speaker.

For additional information and registration forms, contact the WMU office, Box 530, Jackson, Ms. 39205.

Pray plays for Festival of Marriage

Dot Pray, organist at Colonial Heights Church, Jackson, and keyboard specialist for the Mississippi Baptist Church Music Department, was a program personality during the Fall Festival of Marriage Oct. 4 to 6 at Ridgecrest.

She was the organist for the week.

Also on the program were George Lee, director of missions for Marion Association in Mississippi, and his wife, Margaret.

The festival was led by Ken Jordan, consultant in the Family Enrichment Section of the Family Ministry Department of the Sunday School Board. Jordan is a former pastor in Columbia, Miss.

The theme for the week was "Faith-Shaping at Home Together."

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Home Mission Board adopts \$67.3 million 1986 budget

ATLANTA (BP) — After pledging commitment to Southern Baptists' Bold Mission Thrust, directors of the Southern Baptist Home Mission Board adopted a \$67,324,354 budget for 1986 and appointed 18 new missionaries.

Board members also heard a report on plans for the 1986 simultaneous revivals, "Good News America, God Loves you," including testimonies from two board members whose churches have participated in major efforts leading up to the 1986 coordinated effort.

The 1986 budget represents an increase of \$3.6 million (5.4 percent) over the 1985 budget of \$63,635,082.

In discussing the budget, several board members questioned why salaries for the board's 214 national staff and 3,811 field missions personnel were increased by only three percent in the 1986 budget, when the cost of living rose between four and five percent. Directors voted to ask the administrative committee to study staff and missionaries' salaries and report to the board at the next meeting in March.

In his annual report to the board, HMB President William G. Tanner said the 4,125 Home Mission Board staff, missionaries, and chaplains reported a total of 103,014 decisions for Christ last year, including 59,498 first time professions of faith in Jesus Christ.

Citing data from the board's research division, Tanner said reliable statistics indicate there are 156 million people in the United States "without a saving knowledge of Jesus Christ," compared to the nation's total population of 239 million.

"We are dangerously near losing America," Tanner warned. He pointed out only two countries (India and Indonesia) where the SBC has foreign missionaries "have a total population greater than the number of unsaved people in our land. Seventy-five of the 106 nations where we have foreign missionaries have populations less than the number of lost people in the

state of California," Tanner added.

Both Tanner and Richard Harris, director of the board's mass evangelism department, told board members about plans for 1986 simultaneous revivals, saying it now appears 90 percent of the denomination's 35,000 congregations will participate in next spring's "Good News America, God Loves You" revivals. A large number of Mississippi churches are participating also.

Harris said it will be the most comprehensive, coordinated mass evangelism effort in the denomination's history, much more than just another series of revivals. Harris said he expected more than 10 million Bibles and scripture portions would be distributed through the campaign.

Two board members, Emit O. Ray of Miami and Clark Hutchinson of Marietta, Ga., told of their own churches' involvement in evangelism, and challenged board members to lead their churches to think big in 1986.

Ray, pastor of Riverside Baptist Church, Miami, said members of his church distributed scripture portions to 1,980 homes in three hours one Saturday recently as a part of "Good News America, God Loves You." Results far exceeded the church's expectations, Ray said.

Hutchinson, pastor of Eastside Baptist Church, Marietta, Ga., told of his church's involvement in an evangelistic effort in New England this summer called "Good News Worcester, God Loves You." He said his church caught a vision for holding the crusade in Worcester, Mass., as a result of his participating in an awareness tour last year for HMB directors.

The fall board of directors meeting opened with a commitment service in which each board member was asked to sign a card reaffirming commitment to the SBC's "Bold Mission Thrust, with the hope of winning our world for Christ by A.D. 2000."

In major business, the board created a new information services

division in the services section to include word and data processing services and records management services.

William E. Daniel, previously director of data processing for the board, was elected director of the new division.

Responsibilities of three other national staff members were shifted in the board's church loans division: W. C. Dudley, associate director for the central region of the nation, becomes associate director of the church loans division. Paul Montgomery, vice-president of the H.M.B. Service Corp., was named to Dudley's post in the central region. William F. Reed, assistant director of the loan servicing department, was promoted to executive vice-president-treasurer, H.M.B. Service Corp.

Directors voted to appoint 10 new missionaries, six missionary associates, and two church planter apprentices and approved financial assistance to 43 mission pastors and their wives.

Directors also attended a joint commissioning service at First Baptist Church, Decatur, Ga., for 97 home missionaries and 51 chaplains and spouses. It was the largest joint commissioning service for missionaries and chaplains in the board's history.

Devotional Good communication

But without a parable spake he not unto them; and when they were alone, he expounded all things to his disciples . . . Mark 4:34

By Chris Burrows

The familiar sound of the phone ringing, especially when I was waiting for a particular call, prompted me to reach quickly for the receiver.

After a nervous hello of introduction, I was saddened to find that the caller had reached the wrong number. Before we hung up, there were traces of embarrassment and disappointment on both parts for being unable to communicate.

In the aftermath, I was reminded of the importance of good, accurate communication. As a pastor, it is especially important to me to communicate the message from my heart, placed there by God. Most of my brothers in the pastorate work hard at improving communication skills.

As a parent, the responsibility to teach morals, impart knowledge, and give love often depends on how well the parent can communicate these factors with the child.

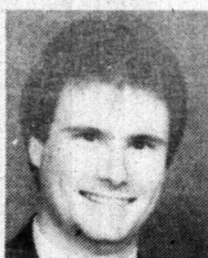
Many professions depend entirely on communication skills in determining success. Teachers, advertisers, salesmen, journalists, and actors fall into this category and use a variety of methods to accomplish this feat.

Jesus was the master communicator. He used parables, object lessons, lectures, manifestations of his character to provide a full revelation of the truth. He adapted to the level of the audience; used humor; and, in short, always managed to keep the attention of the audience.

In light of the good and bad news we are forced to deal with on a daily basis, we would do well to dwell on the importance of good accurate communication. This would help in terms of our convention to dispel rumors and foster good relationships.

God is the expert at using all of life to teach us. Then, in the quiet moments with him, he can make those lessons a living reality since he can meet us right where we are.

Charles Burrows is pastor, Dorsey Church, Mantachie, and staff member, Northeast Mississippi Daily Journal.



Burrows

Staff Changes



Koon

Milton Koon recently moved to Lakeshore Church in Jackson. He had served Gaston Church in Booneville for the past eight years and eight months. He is a graduate of Blue Mountain College and New Orleans Seminary. He has served churches in Mississippi and Louisiana. He is married to Joan Knighton Koon of Myrtle, and they have two children.

First Church, Terry, has called Marty Harper, of Vicksburg, to serve as minister of youth and activities. She accepted the position after having served part time there this summer. This spring she interned at First Church, Jackson, to complete requirements for a master's degree in

counseling from Mississippi State. She has formerly served as interim youth minister at First Church, Starkville. While at MSU, she was very active in the BSU and went as a BSU summer missionary to Wisconsin. She has also worked with the Warren Baptist Association.

Sunday School primacy

(Continued from page 2)

A Magnificent Means for Evangelism.—Three significant elements make the Sunday School a magnificent means for evangelism. First is the opportunity for personal witnessing. Inside and outside the classroom, class members receive encouragement to give testimony to their Christian experience so that others will want to follow Christ. Bible study materials constantly emphasize the scriptural injunctions to accept responsibility for evangelism.

Secondly, class members can engage in prayer for other members to the end that their salvation will result. Unserved members of a class can feel the impact of the prayers of those who are already Christians. When prayer efforts are linked constantly and conscientiously with verbal witnessing efforts, evangelistic

results are achieved.

Thirdly, the ministry of the teacher to unsaved persons is vital. The teacher both encourages others in witnessing and presents himself or herself as a model in the evangelistic effort. If the Sunday School did nothing else, and of course it does many things, its leadership and impetus for evangelism would be sufficient reason for its institution and maintenance as a strong arm of the church.

Endnotes

Robert W. Lynn and Elliott Wright, *The Big Little School* (New York: Harper and Row, 1971), p. 4.

Ibid., p. 5.

Robert A. Baker, *The Story of the Sunday School Board* (Nashville: Convention Press, 1966), p. 59.

C. Sylvester Green, B. W. Spilman, *the Sunday School Man* (Nashville:

Broadman Press, 1953), p. 68.

J. N. Barnette, *A Church Using Its Sunday School* (Nashville: The Sunday School Board, 1937), p. 18.

Grady C. Cothen has retired as president of the Sunday School Board, SBC, and lives in Pass Christian, Miss.

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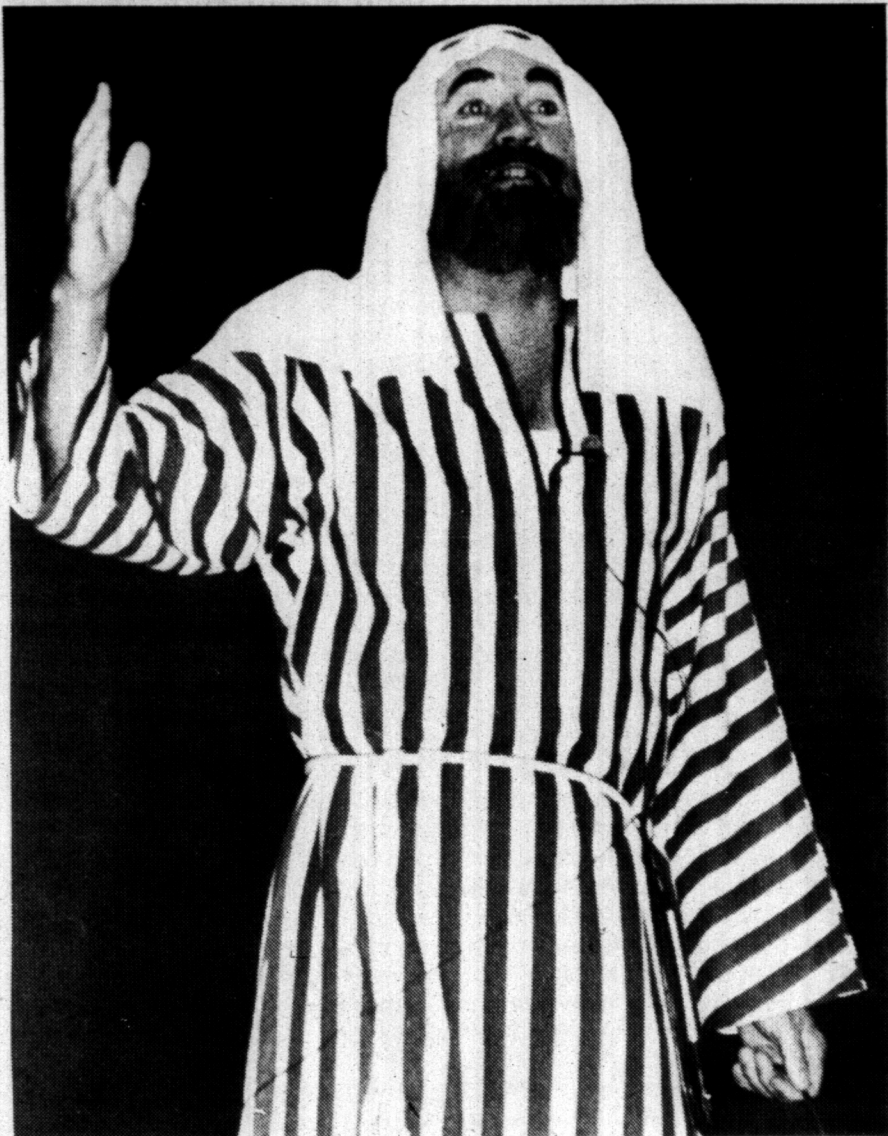
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Calvin Metcalf, the morning watch leader at the chautauqua, portrayed biblical characters in his presentations. Jonah is shown above. Others were Elijah and Judas.



Bobby Fausett, a member of Hunter Street Church in Birmingham, gets his "Irene" album signed by Irene Martin of Mississippi. Signing a book at right is R. Lofton Hudson of Omaha, Neb. Also at the autograph party during the chautauqua were Calvin S. Metcalf, pastor of Central Church of Fountain City, Knoxville, Tenn., behind Irene, and John Howell, professor of Christian ethics at Midwestern Seminary, hidden behind Bobby Fausett.



Rook and other games were favorites of the senior adults during free periods. This group is from Alabama.



The group from First Church, Brandon, at the chautauqua Sept. 30 to Oct. 4 at Ridgecrest, N.C., was led by Farley Earnest, front row right.

Chautauqua at Ridgecrest



A quartet made up of Bob Tipton, Ken Hackman, Marion Townsend, and Bert Bowers sang during the Parkway, Jackson, senior adult choir presentation.



W. P. and Doris Bobo sang a duet as a part of the Parkway, Jackson, senior adult musical.



Patti Dent of Holly Springs led a conference on women at the chautauqua.



The 40 who attended the chautauqua from First Church, Natchez, were led by Ken Miller, top row, minister of music.

Faces And Places

by anne washburn mcwilliams

From Jackson to Anchorage in a pick-up truck

Splash! Screams sliced the air as winners dragged losers beneath the surface of the icy Alaskan water. Hollis and Eunice Bryant watched the young campers' merry tug of war. Then they climbed into a canoe and he paddled her across the lake. If you hear him say he paddled his wife, that's what he is referring to.

Bryant, who is on the staff of the Cooperative Missions Department, Mississippi Baptist Convention Board, as director of in-service guidance and as rural church consultant, was on sabbatical leave this summer. He and his wife rode in their pick-up truck from Mississippi to Alaska, round trip. They left Jackson April 20 and returned August 26.

Both led interfaith witness conferences in all five Alaskan associations. They spoke at the state GA convention in Anchorage, and the state WMU convention in Fairbanks, and attended the meeting of the Alaska Baptist Convention. Besides that, he was interim pastor at a couple of places. They directed camps for children, and celebrated reunions with old friends from days when they lived and worked full time in Alaska.

He was pastor of the First Baptist Church of Juneau, 1968-72. As a missionary, appointed by the Home Mission Board and Alaska Baptist Convention, he was director of missions and director of church extension for the Chugach Baptist Association, Anchorage, 1973-76. Also he was Alaska's state Brotherhood director.

This summer, Judy Rice, the Alaska WMU director, arranged the Bryants' scheduling. She and Barbara Young, the state WMU president and a member of the Anchorage police force, share a house in Anchorage, which is large enough also to house visiting missionaries. The Bryants made this house their headquarters, for part of the summer.

When the Bryants left Jackson, they drove first to Chicago for an interfaith witness meeting. There they visited Mormon, Buddhist, and Bahai temples, as well as Moody Memorial Church and the Southern Baptist Uptown Church. The latter has seven congregations meeting in it, Bryant observed, and they speak seven different languages, none of them English.

Then in Montana, he preached in a church near Missoula; near Helena they led an interfaith witness conference, on the cults. Interfaith witness is a part of the work that Bryant directs in Mississippi.

After the GA, WMU, and state conventions, the Bryants moved to the pastor's home at First Baptist Church, Soldotna, for three weeks. He was interim pastor while the pastor, Don Tollison, visited Arkansas.

His other interim pastorate was at the East Third Eskimo Mission at Anchorage. While they were there, the mission re-merged with another Eskimo Mission. Eunice baked cookies for the party celebrating the merger. (The missions had separated, hoping that the move would promote growth. When that didn't work too well, they decided to get back together.) During the three weeks at

this missions, the Bryants lived in the home of Don Rollins, a Mississippian who is director of the native Southern Baptist school there. Across the street from the mission is the native hospital, where Valeria Sherard, a Mississippian, is chaplain.

During one stretch, the Bryants loaded their pick-up on a boat and cruised down the coast from Haines to Prince Rupert.

Along the way, they stopped to visit Mrs. Wilma Jenkins, the oldest member of First Baptist Church, Juneau, who lives now in an old folks' home at Sitka.

Since he was her former pastor, Hollis said this was a highlight of their whole Alaska experience. Also they saw many other friends from their former time in Alaska. Eunice cooked biscuits and eggs for breakfast often, and invited old friends in to share them.

One reunion time they shared was with the Jewell Lake congregation. In 1968, when Foy Rogers was director of the Mississippi Baptist Cooperative Missions Department, he asked Leon Emery and Ervin Brown to make a survey of the Jewell Lake area. This led to the organization of a mission that became a church.

This year, Brown and a team from Northwest Association in Mississippi, where he is director of missions, went to Jewell Lake. They and the congregation and the Bryants got together to reminisce about the early days.

And at Wasilla Camp—where Hollis paddled Eunice across the lake—the couple directed a week's camp for fourth, fifth, and sixth graders. Each spoke three times a day, 45 minutes per time. His subject, taught under a brush arbor was "The Bible and Missions." Hers, taught in the camp dining room, was "The Bible and Cults." Several summer missionaries helped out at the camp. Staffers and campers lived in tents.

Bryant, a native of Calhoun County, Mississippi, was graduated from Mississippi College and New Orleans Seminary. He has been with the Convention Board staff since 1978. His pastorates, besides Alaska, were in Alabama and Mississippi. He has been director of missions in this state in Winston, Scott, Riverside, Jones, and Calhoun associations.

Off the Record

"What do you consider the greatest achievement of the Romans?" asked the Professor.

Replied the Latin student: "Speaking Latin."

WCC opens art gallery, music suite on coast

By Don McGregor

William Carey College held formal opening ceremonies for an art gallery and a music suite at its Coast campus earlier this month during a meeting of the Mississippi Baptist Education Commission.

The art gallery was named in honor of Sarah E. Gillespie, and the music suite was named in honor of Louise Webb Ross.

During an opening ceremony a tribute to Sarah E. Gillespie was delivered by Charles Ambrose, who is chairman of the Department of Art at William Carey. A tribute to Louise Webb Ross was delivered by Mrs. Hazel Portwood, a member of the Board of Development. A choral tribute was presented by the Carey College Chorale directed by Eugene Winter.

Following adjournment there was a ribbon cutting for the art gallery and open house for both the art gallery and the music suite.

During the report of the colleges to the Education Commission, Mississippi College noted that its fall enrollment is 3,270, with 719 of these students living in the dormitories. At the May and August commencement exercises there were 629 degrees granted. Charles Martin, academic dean, reported that the college has operated in the black since 1932.

Clarke College, the two-year junior college, is a division of Mississippi College but had a separate report prepared by Dean Ron Kirkland. He pointed to a fall enrollment of 202 for credit and 64 students not seeking credit. The credit students include 85 freshmen and 36 sophomores along with 31 juniors and 13 seniors who are taking advantage of the "M.C. at Clarke" program.

In his report Kirkland wrote, "The enrollment at Clarke needs to continue to increase, but the value of an institution such as Clarke College should not be determined by enrollment alone. There is great need for a small school that can give the kind of close family environment in which individuals who may not perform well in another college setting can be given

opportunities to accomplish God's will in their lives."

Specific support for Clarke from the Mississippi Baptist Convention is on a decreasing scale, and yet the college closed the year with only a small deficit, Kirkland noted. This combined with a small budget surplus from last year gives the college a debt-free operation, he said.

He closed his report by writing, "Clarke College continues to be a distinctively Christian institution, and more than 90 percent are Baptists. Nearly half of these are preparing for a full-time Christian vocation. World mission emphases, campus revival services, Lottie Moon Offering drives, early morning vespers, and dormitory prayer meetings are a part of daily life at Clarke. Clarke had 14 students serving as summer missionaries last summer, and many others serve local churches as pastors, youth ministers, and music ministers."

"All Baptist colleges must look to the convention for adequate financial support."

For the next two years the college will be involved in a self study to determine its continued accreditation with the Southern Association of Colleges and Schools. Kirkland said that a separate membership with the association seems desirable even though it operates as a division of Mississippi College. "As is true of all Baptist colleges," Kirkland noted, "Clarke must look to the convention for adequate financial support."

Blue Mountain College President Harold Fisher reported an enrollment for 1985-86 of 319 students. This is a decrease from last year, he said. The full-time equivalent factor also declined, he noted, but the new system of a unified fee schedule for all students taking 12 to 16 hours actually provide additional income from the students.

The school's expenditures were \$10,776 more than the income, brought

about, Fisher said, because of the short fall in convention funds and a decrease in gift support.

The Baptist Student Union at Blue Mountain has pointed out that it has fine arts teams available for presentations. They work in ensemble, puppets, drama, and clowning. Forty-six students participated in a BSU fall retreat, and the BSU has cooperated with the Mississippi Baptist Cooperative Missions Department to host a conference on bi-vocational ministry on the campus.

The BSU ministry, during the last school year, touched 57 churches, was responsible for eight revivals, provided eight summer missionaries, and had 21 students involved in missions trips. One student was appointed as a US-2 missionary by the Home Mission Board.

Ralph Noonkester, president of William Carey College, reported that Hurricane Elena caused a 10-day delay in registration at the coast campus. Also three apartment buildings in early stages of development were completely destroyed. Another apartment building that was nearing completion sustained little damage, Noonkester said. Several older buildings lost roofs, and power lines were destroyed.

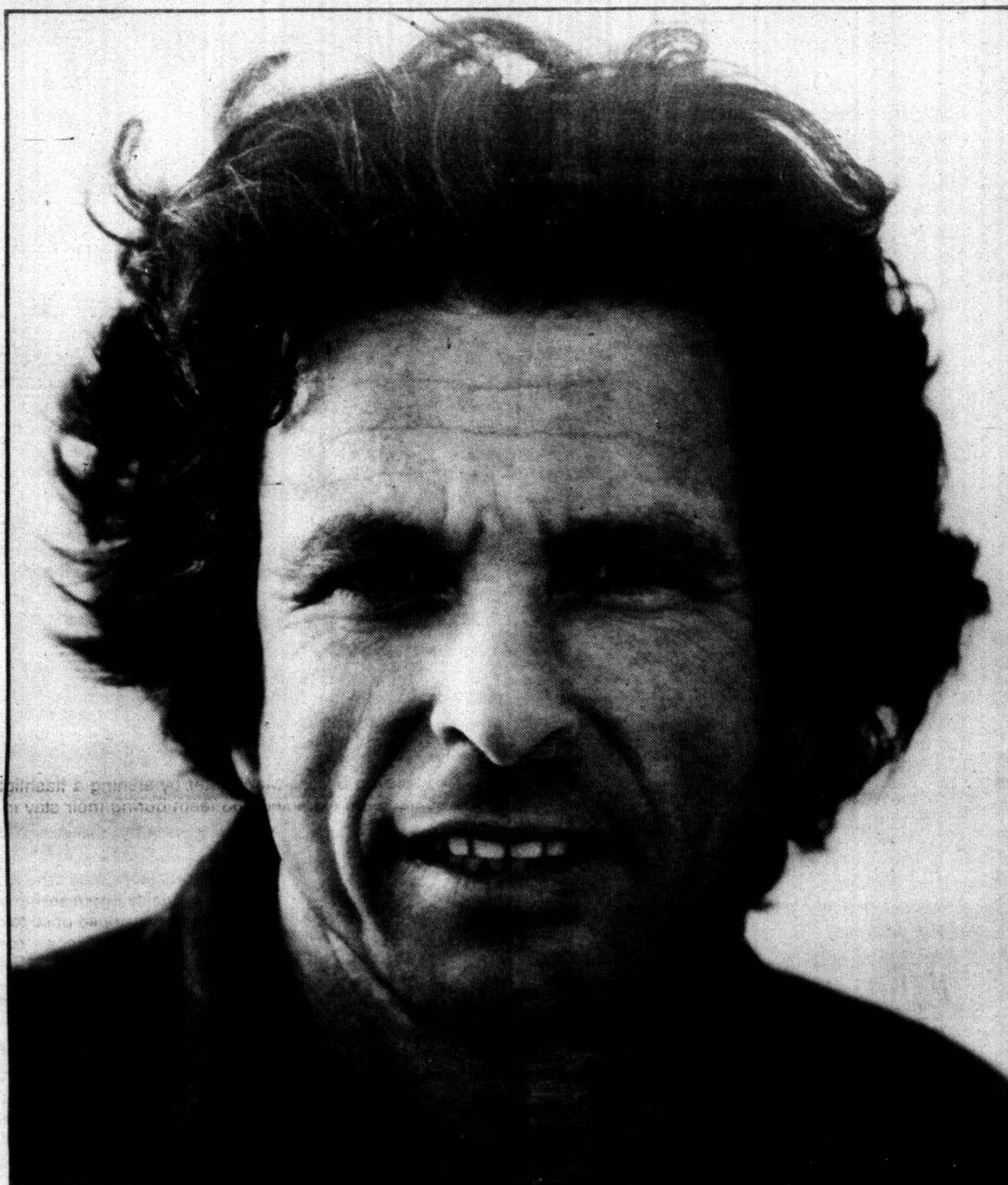
Over the past 12 months the total head count of students at the colleges had been 3,932. Of these, 146 are involved in ministerial and church vocation studies. The 1985 graduating class was 214.

William Carey finished the last budget year with an operating surplus of \$2,322, marking 30 years of operating in the black.

For the fall semester, Carey reported in undergraduate studies 727 full-time and 746 part-time students for a total of 1,473. In addition there are 305 graduate students and 1,293 non-credit students for a total head count of 3,071. The full-time equivalent is 1,439.

Ten students are involved in church music ministry, and 36 are pastors.

"They came to Israel expecting to have a spiritual experience. What they didn't expect was the warm welcome."



"They were a couple of Americans who came to Israel like thousands of others each year to see the Holy Land.

"But what they found is that Israel isn't only the land of the Bible—it's also the land of Israelis.

"And we're very warm, outgoing people. Nearly everyone speaks English. It isn't hard to make lifelong friends among us.

"These Americans couldn't get over it. Everywhere they went, they made friends. When they went sightseeing in Nazareth and Old Jerusalem, for example.

"And later, strolling along the Sea of Galilee, where they met me. I was working on my fishing boat at the time.

"When I saw them off at the airport, they said that coming to Israel had strengthened them spiritually—and much of it was the people they met.

"Which is a little miraculous, all by itself."

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Mississippi team ministers to "endless lines" in Honduras

By Barbara Rene' Shoemake

When most people take vacations from their regular jobs, they go somewhere (or stay at home) to relax. This is not the case with Gulfport resident Sheila McGrew's recent holiday. She took nine days from work in August to travel to Honduras with a Baptist medical and dental missions team.

Beginning in the spring of 1984, Sheila, a member of Bel Aire Baptist Church, and a hairdresser by profession, realized she was being led to serve in some capacity on the foreign mission field. While she prayed over it and waited for the Lord to open the door, Sheila heard about a team of Christians who were going to Honduras to provide spiritual, medical, and dental care to the needy citizens of the Central American country. They were going to work with independent missionary Charlie Herrington.

"As soon as I heard about the trip, I knew that was where I was supposed to be at that particular time in my life," she said. "And I'm so glad I went; it was a life-changing experience, surpassed only by my own salvation."

The team was sponsored by First Baptist Church of Biloxi and headed by Gerald Bracey of Biloxi. Out of the total number of persons on the team, 33, there were three ministers, six nurses, two doctors, two pharmacists, and two dentists. The other team

members were lay persons who worked in a number of capacities, from interpreters to dental assistants to gatekeepers.

During the team's five-day stay in Teupasente, 241 people came for dental attention and 683 teeth were extracted; 2,675 people received medical attention; and 10,700 prescriptions were filled, according to Sheila. There were also four life or death situations the team had to face. These persons who were in critical condition were transported to a hospital, she said.

Although these medical and dental services were needed and amply provided by the group, this was not the main purpose of the trip. The Christians traveled to Honduras to spread the gospel of Jesus Christ, Sheila said. In order to do this, the ministers on the trip conducted 31 church services in which 131 souls were saved—35 were saved in one service. Also 1,000 Spanish New Testaments were distributed and the team handed out 3,500 Spanish tracts explaining salvation.

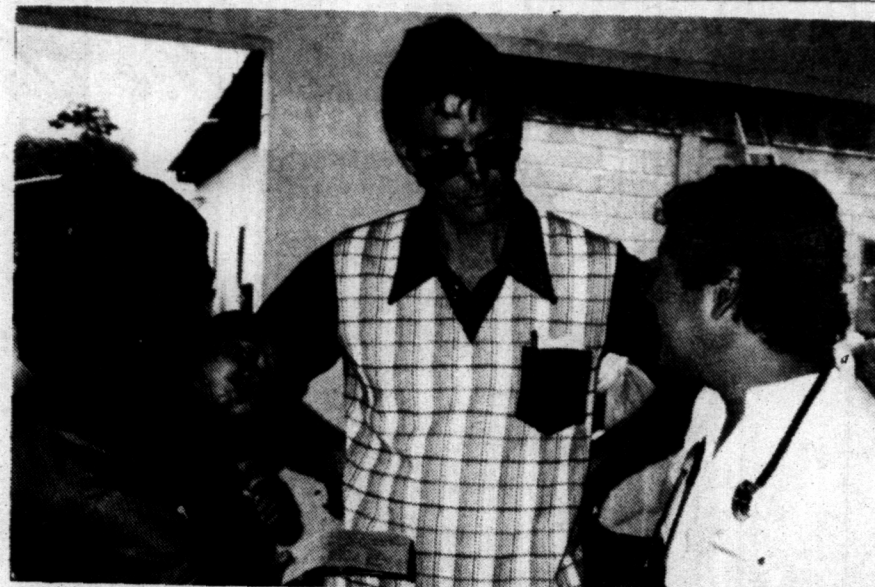
The people coming for medical or dental attention had to sit through a church service before being seen by the doctors, unless there was an emergency, Sheila explained.

Sheila not only saw the Lord's work manifested in the number of souls

saved during the mission team's stay in Honduras, but she saw his miracles each day in the medical and dental clinics. There was a 13-year-old Honduran girl who had two teeth extracted by one of the dentists. Her gums had not stopped bleeding after six hours, so the dental team and dentist resutured the girl's gums and sent her home. The following evening at about 7, the child returned—her mouth still bleeding. She was then in a dehydrated state and her face was very swollen.

The team started an I.V. and prayed over the girl, but nothing happened. The only medication that would help her was liquid Vitamin K, a substance not normally brought or needed on the mission trips. A minister came to the clinic and asked the team if they would pray with him for the child again. Sheila said when they opened their eyes, a man was standing in the room with a bottle of the much needed Vitamin K. He said he had procured the substance from a woman in the village who kept it in her home for medical purposes. "This was probably the only bottle of liquid Vitamin K in the entire area," Sheila said.

The people lined up at the camp each day beginning at 3 a.m. "We could hear them coming down from the mountains. We would wake up each morning to what seemed like an endless line of people waiting for



Jerry Masterson, pastor of Brodie Road Church, Biloxi, center, is talking to a patient and her child and a Honduran physician who volunteered his services to the mission team.



Sheila McGrew is assisting Brooks McWhorter by shining a flashlight into a patient's mouth. The dental team extracted 683 teeth during their stay in Teupasenti.

SCRAPBOOK

The invitation

Each morning as I meet the day, an invitation waits,
"Come here, my child, and walk with Me and follow paths I make;
My rod's for your protection, My staff your help can be,
Just walk along with Me today if blessings you would see."

"Oh Lord, You know I'm busy, so many things to do;
You're very kind for asking me, but I can't go with You.
Just run along without me, perhaps tomorrow's when
I'll have the time to share my day, with You will walk again."

"Come be with Me," my Lord invites, "if joy in life you'd claim;
Apart from Me you're nothing, worthlessness is your name."
"Oh wait for me, Lord, here I come; I'm sorry that I'm late,
Thank You for loving-patience, Lord, that waits here at my gate."

—Mrs. D. F. Crowe
Greenville

No more goodbyes

An underlying hint of sadness runs
Beneath all cheery words of each
farewell

When we, old friends, and kin, go
separate ways;

A day, a week, a month, oh who can
tell

But that goodbye might be the very
last.

Yet there will be a day no taking leave
Will cast a shadow or will break a
heart

In heaven's courts where none will
hurt or grieve.

—Monette M. Young
Jackson

The wonders of God

I love to count the wonders
God gives to us each day
To show he's in the little things
We see along life's way.

A tiny acorn on a stem
Lay sparkling in the dew,
An autumn leaf fell in my path
Ablaze with crimson hue.

A yellow butterfly flew by
With fragile, colored wings,
And honey bees joined nature's chorus
As happy blue jays sang.

The sleeping frog beneath a leaf
So unaware of me —
But yet, God shows his greatness,
In the thunder of the sea.
—Augustine Burch
Brookhaven

Autumn signals

Windstorms tear the crests of
ginkgo trees
and scatter burnished bullions;
on the ground
loud cicadas sing antiphonally
a season echoes myriad
haunting sounds
lamenting birds gather
for their flight
with melancholy music

in the night
once more the foliage
turns to flame
and wild geese punctuate
the skies again
the annual song of autumn
now is sung
and God is whispering in the wind.
—Helen F. Boren
Pontotoc

99 mosques rebuilt in Kashgar

KASHGAR, China (EP) — Kashgar, a two-thousand-year-old city in China's far-western Xinjiang province, is experiencing a revival of religious activity, with ninety-nine mosques being built or rebuilt since 1979. The city of 140,000 Moslems is located on the famous "silk route" connecting western China with central Asia and Europe.

One of the senior officials in the city's largest mosque, who is also Vice-Chairman of the city's People's Political Consultative Conference, said he was "very satisfied" with the present degree of religious freedom. A regional Religious Affairs Bureau official explained, "All citizens have the right to believe in a religion, (but) to avoid clashes between believers and non-believers... theism must not be preached outside religious sites, while atheism must not be promoted at religious sites."

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Brigade of churches joins to help Prague celebrate

By John M. Wilkes

PRAGUE—The First Baptist Church of Prague was supported by all the congregations of the Baptist Union of Czechoslovakia as its members observed, in September, the 100th anniversary since its founding as the first Baptist congregation in what is now Czechoslovakia.

The anniversary also saw the completion of major renovations to the church building. They bring its

former seating capacity of 240 persons to about 400 and add closed-circuit video monitors to transmit proceedings to adjacent rooms during events such as the Union's annual assembly which the church hosts each October.

But the 26 churches and 76 missions of the Baptist Union already have been working—literally—for the past two years to prepare for the anniversary.

Every congregation in its turn has sent a team of workers to Prague for a period of one or two weeks to help with the renovation. Many of these church members are specialists and artisans who gave vacation time from their regular work. The work crews included women as well as men; some even brought their own food and professional chefs—they also taking vacation time—to prepare it.

One team was composed of such

professionals as an automobile mechanic, an electrical engineer, a forestry scientist, factory workers, students, a textile specialist, a retired lay preacher, and a mechanical engineer, with their ages varying from 18 to 66. They slept and ate in the building.

Vlastimil Pospisil, pastor of the Prague church, and its own members, have worked right along with the visiting teams. Besides sending the

work teams, who put in over 15,000 total hours, the Union's congregations contributed generously to the renovation costs. The project's architect estimated that such a "brigade system" saved at least 400,000 crowns.

He also points out that "each time we said we needed building material for our church, the materials became available."

John Wilkes directs European Baptist Press Service.

Oklahoma, Florida are CP per capita leaders

NASHVILLE, Tenn. (BP) — It can't be proven to a mathematical certainty, but Southern Baptists in Florida and Oklahoma can lay strong claims to having been the individual leaders in supporting the national programs of the Southern Baptist Convention.

By taking the latest available membership figures for the 37 state conventions which are voluntarily affiliated with the SBC (for calendar year 1984) and comparing them with final figures for the national SBC fiscal year (Oct. 1, 1984-Sept. 30, 1985) an approximate "per capita" giving figure can be established — while remaining fully aware the time periods being compared are off by six months.

But by that non-scientific, but useful, procedure Florida's national Cooperative Program contributions of \$9,450,519 and membership of 871,113 produces a per capita gift of \$10.85.

Likewise, Oklahoma's numbers of \$7,815,188 and 729,879 works out to \$10.71 per member to fund the work of more than 6,000 missionaries in 106 foreign countries and all 50 states, six seminaries and various other boards and agencies of the 14.4-million member SBC.

The SBC-wide figure (based on gifts through the national Cooperative Program of \$117,526,690) is \$8.19.

Obviously the per capita figures are directly influenced by the percentage of income the state conventions share with the national programs — and Oklahoma and Florida are the only two conventions which divide income 50-50, though most of the 37 conven-

tions are moving their percentages up each year toward that goal.

The conventions, their per capita figure and their total gifts through the national Cooperative Program are:

Alabama, \$7,890,517 (\$7.79); Alaska, \$122,677 (\$7.58); Arizona, \$591,178 (\$5.19); Arkansas, \$4,399,840 (\$9.85); California, \$1,330,056 (\$3.55); Colorado, \$272,085 (\$4.24); District of Columbia, \$105,874 (\$3.58); Florida, \$9,450,519 (\$10.85);

Georgia, \$10,578,430 (\$8.92); Hawaii, \$111,149 (\$8.64); Illinois, \$1,869,675 (\$8.06); Indiana, \$441,229 (\$5.19); Kansas-Nebraska, \$427,533 (\$5.45); Kentucky, \$5,161,509 (\$6.80); Louisiana, \$5,315,259 (\$9.36); Maryland, \$912,982 (\$9.29); Michigan, \$223,141 (\$4.53);

Minnesota-Wisconsin, \$54,160 (\$4.52); Mississippi, \$5,775,203 (\$8.96); Missouri (including Iowa), \$4,452,035 (\$7.14); Nevada, \$63,736 (\$3.54); New England, \$62,680 (\$4.52); New Mexico, \$684,019 (\$5.76); New York, \$92,746 (\$4.13); North Carolina, \$8,105,475 (\$7.05);

Northern Plains, \$36,136 (\$2.29); Northwest, \$447,344 (\$5.70); Ohio, \$1,047,433 (\$7.48); Oklahoma, \$7,815,188 (\$10.71); Pennsylvania-South Jersey, \$111,099 (\$6.36); South Carolina, \$6,465,844 (\$9.40); Tennessee, \$7,008,667 (\$6.67); Texas, \$20,645,028 (\$8.74);

Utah-Idaho, \$61,022 (\$3.74); Virginia, \$4,862,139 (\$8.22); West Virginia, \$104,701 (\$4.08); Wyoming, \$56,379 (\$4.84).

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Revival Dates

Main St., Mendenhall: Oct. 27-30; 7:30, Sunday evening; 7 p.m., Mon.-Wed.; Paul Wilson, Central Church, Brookhaven, evangelist; Dwight Carr, Mt. Olive, music; Dewitt Mitchell, pastor.

First Church, 1102 Hwy. 49 South, Richland: Oct. 27-30; Sunday, 11 a.m.; 7 p.m., nightly; Gene Henderson,

First, Greenville, evangelist; Byron Cutrer, First, Greenville, music; Ed McDaniel, pastor.

Forest Hill, Jackson: Oct. 20-23; services, 10:50 a.m., Sunday; nightly, 7 p.m.; S. W. Valentine, Jackson, evangelist; Cecil Harper, Jackson, music evangelist. Wilbur Irwin, pastor.

Mississippi Baptist activities

Oct. 27 Sunday School High Attendance Day (SS Emphasis)
Nov. 1-2 Key Leadership Seminar, Baptist Building; Noon, 1st-2 p.m., 2nd (CoMi)

South Africa violence grows, disrupts mission work on Cape

CAPE TOWN, South Africa (BP)—As violence escalates on the Cape Peninsula of South Africa, Southern Baptist missionaries are experiencing increased disruption of their work.

Student worker Keith Blakley, from Fort Worth, reports tension on the three university campuses where he works has reached an all-time high. Tensions are especially bad on the campus of the University of the Western Cape, a primarily "coloured" (mixed race) school where student boycotts, demonstrations, and resulting police action have brought his ministry to a halt. Because of controlled access, Blakley is unable to enter the campus.

The day after assuring her sister she was safe and far removed from the hot spots in Cape Town, Blakley's wife, Terry, found herself watching a clash between varsity students and South African riot police from her upstairs window.

"A peaceful student demonstration had turned nasty after traffic was blocked by masses of students met by police in full riot gear," she said. "Tear gas wafted over our garden as we saw

students stoning vehicles, and police with batons and sjamboks (a whip of rhinoceros or hippopotamus hide) charging those gathered.

"Although we were truly never in any danger, I will feel hard pressed convincing my family and friends not to worry," she said.

Earlier, a Baptist Student Union prayer meeting had narrowly escaped intrusion by groups known on the campuses as "disruption squads," said Mrs. Blakley, a native of Houston. The squads break up classes and disrupt lectures, sometimes using force, to assure the success of a campus-wide boycott of classes.

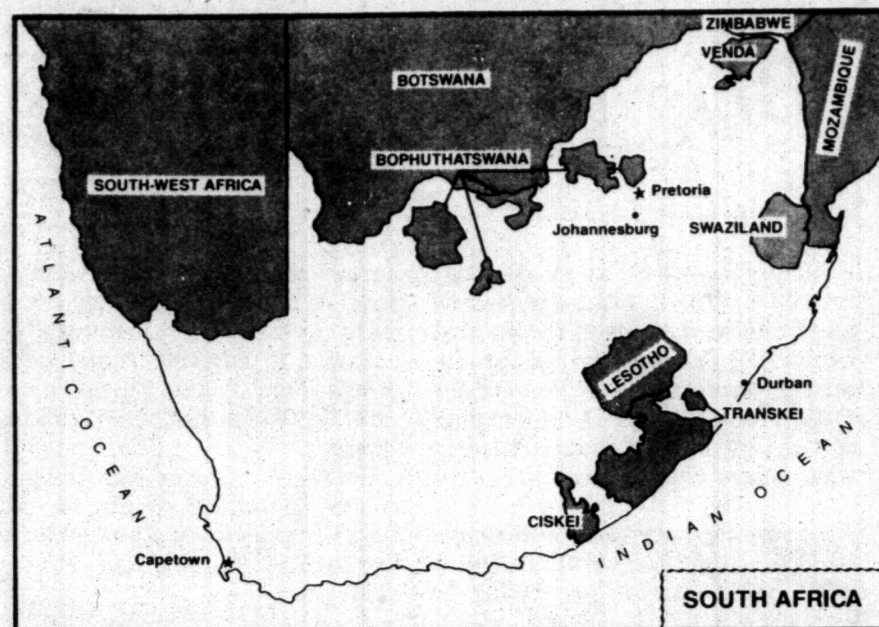
Baptist Student Union members at the University of Western Cape heard noises outside, but were unaware the "disruption squad" was threatening to break up their meeting. They later learned that a young non-Christian who had been witnessed to by one of the group members convinced the disrupters not to intrude.

Charles and Evelyn Hampton, who worked primarily with "coloured" churches, at first avoided going into

some neighborhoods after dark, but continued normal ministries during the day. But they now say some meetings have been canceled because of rioting and unrest and that travel in some communities is extremely limited. Blacks particularly have been unable to participate in much of the work in the province recently because of the unrest, they say. Hampton is from Monticello, Ark., and Mrs. Hampton from Helena, Ark.

The tensions also have infected the student body, made up of equal numbers of white and "coloured" students, at the Western Province Branch of the Baptist Theological College of Southern Africa in Cape Town, says John Saunders of Richmond, Va., special assignment worker teaching at the college. Unrest in the country has caused strong polarization and tension among students and had a profound effect on their ability to continue their studies, he said.

Some students have been absent frequently because of fear of violence in their townships, further disrupting their studies, he added.



Baptist World Alliance denounces apartheid

WASHINGTON (AP)—The Baptist World Alliance, a voluntary organization of 34 million Baptists in 143 countries, has sent an open letter to the president of South Africa denouncing apartheid as a "demonic system."

Gerhard Claas, general secretary of BWA, sent the letter to South African President Pieter W. Botha, saying the BWA is "deeply concerned about the indiscriminate arrests, imprisonment, and persecution of black South Africans seeking their just rights under God."

Claas added: "We abhor and denounce apartheid and its demonic system, including forceable relocation of black populations and destruction of their homes by bulldozing, humiliating discrimination in many public places with rigid pass laws; arbitrary arrest and detention indefinitely without trial, and the disenfranchisement of the black majority."

The letter, mailed Sept. 18, cites a resolution on racism passed during the July 1985 meeting of the Baptist World Congress in Los Angeles, where

8,000 assembled Baptists called racism "a crime against humanity and a sin against God." The resolution added: "We believe it is our duty in the name of God to denounce this system and all who practice or support it."

In his letter, Claas says: "We Baptists join with Christians of South Africa and the world in praying for peaceful solution to the tragedy that confronts your country. We call upon all men and women of good will to work constructively for the dismantling of apartheid and for a democratic system of government. Mr. President the hour is late. You must act now to avoid further bloodshed. In the name of God, please seize the opportunity to work for the freedom of all people in South Africa."

Claas said in a postscript: "There are those who would speak as Baptists who do not represent the historic movement of our people. The Baptist World Alliance represents 134 Baptist conventions and unions in 143 countries and thus unites 95 percent of the Baptists in the world."

Child hurt in Tanzania crusades; 12,657 make professions of faith

KYELA, Tanzania (Bp) — An accident marred evangelistic crusades in Tanzania but failed to stop services which resulted in 12,657 people making professions of faith in Jesus Christ.

On the sixth day of the five-week crusades during August and September, Southern Baptist missionary Doug Knapp of Lakeland, Fla., ran over a nine-year-old boy who fell off the back of Knapp's pickup truck. Knapp, missionary in the 1,000-square-mile Kyela District, was leaving a school and was unaware several children were attempting to climb into the back of his truck.

Knapp drove the child to the nearest hospital, an hour's drive away. On the

way he met one of the volunteers helping with the crusades, physician David Holder of Winter Park, Fla. Tire marks could be seen on one side of the boy's body and there was a large cut on his head.

After the boy had been treated, Knapp reported to the police and was asked to surrender his vehicle and driver's license. He was allowed to continue with the crusades, but others on the evangelistic team of 12 Southern Baptist volunteers and two Tanzanian pastors had to make up and do more driving than anticipated.

Team members experienced a sense of "overwhelming relief and joy" when news came later during the

crusades that the boy, Leo Bushanga, had been "miraculously healed and would be released shortly from the hospital," reported Knapp's wife, Evelyn, press representative for the Tanzania missionaries. Knapp's car and license were returned and no charges were filed.

Meanwhile, crusades which had gotten off to a slow start began showing impressive results. Twenty-eight people made professions of faith the first day; 59 came forward on the second. But on the fourth day, 1,084 made professions and team members later reported 1,467 professions in a single day. By the time the first of two teams of Americans left for home, 8,651 people had made professions of faith and 1,087 had made rededications of faith. Team members baptized 654 people.

A second team of three Africans and nine Southern Baptist volunteers from Lake Wales and Hollywood, Fla., tallied another 4,006 professions of faith during the last week of the crusades. Hundreds of those were schoolchildren who, along with some headmasters and teachers, made spiritual decisions when team members spoke in their schools.

One school headmaster, Paul Mwambijoke from Kipoki school in Tukuyu, was recruited to translate by an African who believed Mwambijoke was a Christian. But the headmaster made a profession of faith after listening to one of the crusade preachers.

More than 10,000 people in U.S. churches had made commitments to pray for the crusades, said Mrs. Knapp. Several churches which sent volunteers set up around-the-clock prayer chains for the entire five-week crusade period.

Off the Record

During World War II, many non-swimmers at the Naval Training Stations were required to take swimming lessons nightly after a full day of drilling until they became qualified swimmers.

One boy was really getting nowhere, and the chief in charge of instructing him asked, "What's the matter? Why can't you swim? Haven't you got any water in Kentucky?"

After a short blank stare, the recruit replied, "Yes, chief—we have air, too, but I can't fly!"

Two housekeepers were talking over their problems of work. One said, "This lady I work for says I should warm the plates for our dinner guests. But that's too much work. I just warm hers, and she never knows the difference."

The second grader, obviously worried, came into the school office and asked to use the telephone to call home.

"Is there anything I can do?" the principal asked him.

"Well," sighed the boy, "I left my jacket at school yesterday and my mother told me not to come home today without it. I can't find it and I just wanted to ask her where she wants me to go."

The teacher was explaining the wondrous things which science has discovered about the universe. "Just think!" she explained. "The light we need comes all the way from the sun at a speed of 186,000 miles per second. Isn't that unbelievable?"

"Aw, I dunno," retorted one unimpressed youngster. "After all, it's downhill all the way."

Homecomings

Straight Bayou, Rock 1 Anguilla: harvest day, Nov. 3; J. A. Hunt, Highland, Dennis, speaker; Kathryn Barfield, Yazoo City, music; Sunday School, 9:45 a.m.; morning worship 11; lunch (covered dish) around noon; afternoon praise service, 2 p.m.; E. Leslie Hicks, pastor; Genie Kent, chairman, Harvest Day Committee.

Sandersville, Sandersville: homecoming and high attendance Sunday, Oct. 27; H. D. Swindall, pastor, speaker; lunch served, fellowship hall, following the morning service.

Sunshine, Pearl: 25th anniversary, Oct. 27; Sunday School, 9:45 a.m.; worship, 11 a.m.; Sam Creel, pastor, morning message; lunch served in fellowship hall; a time of fellowship and guest singers in afternoon; no night service.

Tuscola Church (Leake): homecoming, Oct. 27; 11 a.m., noon meal served; Smith Sanders, pastor, message; after lunch, there will be a program of musical selections and dedication of the church organ.

Eastview, Laurel: "Old Fashion Day," Oct. 27; morning regular scheduled services will be held, followed by dinner on the grounds; after lunch, gospel singing will be provided by the Covenant Quartet; Robert Scott, pastor.

Cranfield (Adams): homecoming, Oct. 27; H. L. Fewell, former pastor, Sumrall, morning message; Sunday School, 9:45; preaching hour, 11; lunch at noon; afternoon, singing and fellowship; John L. Jones, pastor.

Glendale Church, Greenville: homecoming, Oct. 27. Burford Sellers, morning message; Ricky Sellers in charge of music; dinner will be served following the message; afternoon program of music; Edward Pendergrast, pastor.

First Church, Runnelstown: homecoming, Oct. 27; Sunday School, 10 a.m.; morning worship, 11 a.m.; Thomas Balch, guest speaker; dinner will be served in fellowship hall; afternoon service, special music; Danny L. Chaney, pastor.

Just for the Record



Some 500 members and visitors attended open house and debt retirement day at Tylertown Church, Oct. 6, when the last of the church's debt on its new family life center was paid. A noon covered-dish luncheon was held. James Sullivan, past-president of the Southern Baptist Sunday School Board, was the featured speaker for the morning program. Shown with Sullivan, left to right, are Mrs. Velma Scott Sullivan, and Mr. and Mrs. Mel C. Craft. Craft, a former pastor of Tylertown, who is credited with initiating the family life center project in Tylertown.



Seventeen Mississippi deaf and workers with the deaf attended the 1985 Southern Baptist Conference for the Deaf at Southwest Baptist University, Bolivar, Mo. recently. Back row (l to r) Bob Gladney, Joyce Mullican, Willard Miles, Danny Jacobs, Mike Jennings, Tom Berry, minister to deaf at Woodland Hills Church, Jackson. Second row (l to r) Joe Deaton, Joyce Miles, John Milling, Becky DeWett, U-2 Missionary, and Glen Yaunt. Front (l to r) Gloria Gladney, Delores Deaton, Pat Busby, James Busby, Rhonda Eldridge, all from Jackson and Joe Wood, Brookhaven.



First Church, Philadelphia recently held a recognition service for Acteens, entitled "Spotlight on Service." The Acteens were honored with a reception following the service. Acteens receiving awards are, (left to right) Dana Loper, Queen with a Scepter, Joy Keen, Queen Regent and Queen Regent in Service, and Lisa Bailey, Queen with a Scepter. Scepter Bearers are (left to right) Abby Loper and Ashley Boler. Leaders are Janet Tichnell and Judy Coffey. Eugene Dobbs is pastor.



25 years' teaching at Hickory Flat

Earlier this year James L. Travis, professor of Bible at Blue Mountain College, completed his 25th consecutive year of teaching the January Bible Study at First Church, Hickory Flat. Pictured are (l-r) Jay Derryberry, pastor, First, Hickory Flat; Travis; Will T. Hudspeth, chairman of deacons. Hudspeth has attended all 25 sessions. Many families have had four generations to attend, stated John W. Bowlin.



Cason Church, Nettleton, recently held a recognition service for its Acteens. The theme was "We are the World." Each Acteen completed a level in her studiact book, and did a mission study activity on a different country. The Acteens and the country each represented are pictured, front row, Wendy Grissom, Japan; Angelia Buse, Ivory Coast; Karla Dean, Ethiopia; back row, Kim Wanless, Spain; Sandy Schneweis, leader; Angelia Black, Vietnam; Chanda Lockhart, U.S.A.; and April Riley, India.



Grandview Church, Pearl recently celebrated its 25th anniversary and homecoming. Gordon Shamburger, first pastor at Grandview, was the guest speaker. Also honored was Wade Chappell on his 5th year as pastor at Grandview. The church presented him and his family a silver tray.

Pictured are seven active charter members, left to right, Mrs. Billie Ruth Allen, Mr. & Mrs. Bob Mangum, Mr. & Mrs. Walley Martin, and Mr. & Mrs. Billy Joe Donald.



"The Love of God" was the theme of the Girls in Action recognition service recently held at Shady Grove Church, Hazlehurst. The GAs put on a puppet show. The girls are (left to right) Melanie Ainsworth, Whitney Marx, Melissa James, Jill Pansano, Susan Farmer, and Christie Sparkman. Susan has completed all six of her Mission Adventures. Mrs. Judy Burns is GA leader. Danny Watkins is pastor.

Parkway Church, Tupelo, formed a Baptist Young Women organization, Sept. 24. The meeting was held in the home of Mrs. Doyle Smothers, W.M.U. director. The newly chosen president, Mrs. Greg Jarrell, led the ladies in the election of 1985-86 officers. The B.Y.W. formation makes Parkway Church the 10th church to have this organization in Lee County. Robert Earl Shirley is pastor.

Right To Life of Mississippi will hold its first state convention Nov. 1 and 2 in Jackson. The convention theme is "From the Beginning Motherhood is Love."

John Willke, president of the national Right To Life Committee, which is headquartered in Washington, D.C., will give two major addresses. At noon on Friday, he will address the political and civic leaders, the clergy, the medical community, the media, and delegates to the convention at a luncheon to be held at the Coliseum Ramada Inn.

At 7 p.m. on Friday, he will address the general public at the Jackson City Auditorium.

Mount Vernon Church (Newton) ordained Levoy Jones and Dan Talbert as deacons, Sept. 29. Bill Hutto is pastor.

Cranfield (Adams) had an ordination service for two deacons on Sept. 29. They were Ronny Douglas, and O. E. Hubbard. The church also observed its 38th year that day. John L. Jones is pastor.

Ridgecrest volunteer mails prayer cards

Ridgecrest Church, Jackson, has a service of mailing printed prayer cards to hospital patients for whom prayer is requested at prayer service.

The pastor, Paul Stevens, re-instituted a service which had started some years earlier and been discontinued. In May, 1984, Mrs. Eunice Campbell began mailing the cards, as a volunteer work. Retired, she is a former business manager of the Baptist Record, and is a member at Ridgecrest.

On the front of the greetings are the words, "You were remembered." Inside, on the top half, printed in black ink on off-white paper, is the quotation of Numbers 6:24-26. The lower half gives the name of the church, a line for the date, and the pastor's signature. Mrs. Campbell prints the current date on each card in blue ink, and mails the cards to the hospital patients.

She reports that this has received an appreciative response from patients and their family members, both by word of mouth and in thank you letters, and said that she would encourage other churches to try the same method of ministry.

A new understanding of God's judgment

By J. Gerald Harris

Ezekiel 18:4-9, 20-22, 30-32

God's judgment upon the nation of Israel was deserved but scorned. In a stubborn, refractory mood the people accused God of injustice. They declared: "The way of the Lord is not equal . . ." (Ezek. 18:25). And yet God declared: "Hear now, Oh house of Israel; is not my way equal? Are not your ways unequal?" (v. 25). The Lord was trying to impress upon the people that His dealings with them had demonstrated considerable equity. The controversy that rages throughout the chapter is culminated in the penetrating words of verse 32: "For I have no pleasure in the death of him that dieth, saith the Lord: wherefore turn yourselves, and live ye."

I. The Call to Personal Responsibility (18:4-9) — The period of captivity had been a difficult time for the children of Israel. They tried to absolve themselves of any responsibility

by quoting a Proverb which had apparently become a byword among the people: "The fathers have eaten sour grapes and the children's teeth are set on edge" (v. 2). The Proverb was used to suggest that the present sufferings of the people of God were the result of the sins of previous generations.

God responded to the recitation of this Proverb by saying, "Behold, all souls are mine . . ." (v. 4). There is a sense in which this speaks of the comfort of God. Regardless of what had transpired in the progress of generation after generation, regardless of the dark shadows that may have descended from father to son, that was no indication that the people had been abandoned by God. In fact, it could have been a token of the providential hand of God upon the children of Israel. The image of the creator is so indelibly impressed upon

every life that neither hardship nor happiness can cause it to fail or fade.

The phrase, "Behold, all souls are mine . . ." can also be seen as an expression of paternal affection. It is a thought which relates to I Timothy 2:4, where God states His will that all should be saved.

However, in the statement, "the soul that sinneth, it shall die," we have a clear word about the personal responsibility of man. This declaration, as well as millions of graves the world over, refutes the lie of Lucifer in Genesis 3:4. When Adam and Eve first sinned they died immediately spiritually and ultimately physically. But they became personally responsible for their transgressions. Today every man is laboring under the penalty of the original sin but will be put to death for his own sin (v. 20).

In verses 5-9, we have the characterization of a righteous man.

Ultimately God is not interested in the extent of our fame, the quality of our education, or the vastness of our wealth. He is interested primarily in the death of our morality. Every man is being weighed in the balances. Every man must give an account of himself to God.

II. The Call to Personal Righteousness (18:20-22) — There is hope for the wicked, unrighteous man for God deals not only in justice but in mercy. If anyone turns from his idolatry and immorality and does the right thing, God will heal and forgive.

How glorious is God's grace! We are told that he blots out our transgressions and will not remember our sins (Is. 43:25). There is one thing God cannot do. He cannot remember one sin that has been cleansed by the blood of the Lamb. The Bible also says that he casts our sins behind his back (Is. 38:17). A Sunday School teacher

shared this thought with a class of ten year old girls. One little girl sweetly said, "What if God turns around?" The teacher said, "They are still behind his back regardless of which way he turns!"

There is hope for every transgressor. There is righteousness available to the most incorrigible criminal. Under the new covenant we know that this righteousness is to be found in the Lord Jesus Christ (II Cor. 5:21).

III. A Call to Personal Repentance (18:30-32) — In these verses God continuously repudiates the thought that He has any pleasure in "the death of him that dieth" (v. 32). In fact, the Lord indicates the availability of a new heart and a new spirit.

Then the Lord prescribes an avenue of escape from death. He admonishes the people to "turn . . . and live." This is a call to personal repentance. In grace God issues this call and the promise of pardon, but the gracious pleadings of a Holy God were not heeded by the people of Israel.

Harris is pastor, Colonial Heights, Jackson.

Choosing to obey God

By David W. Spencer

Exodus 24:3-11

God's people are called out to be something different in society. To belong to God is to be committed to following the straight and narrow path of obedience. It is to travel through life by the narrow road instead of the usual broad way which leads to destruction. When God called Israel out of Egypt, He soon revealed to them the new way of life which they must follow. When God called us out of sin, he also revealed to us the path of the Christian life.

As Israel celebrated her new freedom from Egyptian slavery at Mt. Sinai, God revealed the principles by which his people were to live. Then he sent Moses to invite the people to live in a covenant relationship with him.

To live by God's laws is to align ourselves with a way of life which will bring harmony, happiness, and well-being to our lives. However, God will not impose this lifestyle upon us. We must choose whether or not we will obey God ourselves. Human beings are not robots which are programmed to do exactly as they are commanded. We are free moral agents who must make our own choices.

In verse 3 Moses stated clearly the ordinances of the Lord. He wanted no one to be misled or deceived. Israel needed to know what they were getting into. We Christians need to be honest with those to whom we witness or give counsel. Being overly concerned with numbers, we sometimes are not very honest in relating the duties

of the Christian life to our prospects due to our zeal in making converts. We must be honest and make no promises that Christ has not made.

Once the people had heard these ordinances, the decision was theirs. They agreed to do what God had asked. At this point Moses wrote down the covenant responsibilities for future reference (v. 4). Now both God and Israel were ready to ratify the covenant.

The ceremony of ratification primarily involved two acts: the sealing of the covenant with blood and celebrating the covenant with a fellowship meal. The blood ceremony is foreign to today's thinking since we are not accustomed to seeking this

done. The animals to be sacrificed were drained of blood and the blood was caught in a bowl. Part of the blood was thrown against the altar, symbolizing the giving of the people's lives to God. The rest of the blood was sprinkled upon the people to symbolize the restoration of their lives by the grace of God.

The covenant meal was a celebration of the new fellowship which the people shared with one another as fellow participants in the covenant and the new, closer fellowship with God. Fellowship meals in Bible times carried great significance. To sit at the table with someone meant to accept them unconditionally. People of those times and customs would be very uncomfortable with our modern

practices of cafeteria-style seating.

The celebration of the covenant between God and Israel helps to enlighten our understanding of the Lord's Supper. Jesus made much of the fact that the cup which they drank symbolized his blood shed for our sins.

His life actually enters into the people of the New Covenant! His life becomes our life! The meal also represents our communion of fellowship with one another as fellow-participants of the grace of God. That which God has done for us in his grace transcends any other relationship which we have. "We are one in the Spirit; we are one in the Lord."

Spencer is pastor, First, Long Beach.

Who are true church leaders?

By Anthony S. Kay

II Corinthians 4:1-12

I once saw a cartoon that showed a rather plump, out of shape and exhausted man rush into a service station. He is obviously fatigued and anxious. He states to the station attendant, "Have you seen a group of Boy Scouts come by here? If so, I am looking for them. I am their leader."

It is difficult for us to know exactly who the leader is at times. The lesson today will give us some help in recognizing true leadership. Three key words will provide our basis for discussion.

Veils — "... that same veil remains unlifted, because only through Christ is it taken away" (3:14 RSV). The thrust of chapters 3 and 4 is the contrast between the old covenant and the new covenant, the law and the gospel.

Apparently those who are of the Old Testament persuasion are veiled in their reading and study of God's Word. Paul indicates that in turning to Christ, the veils are removed. In other words, Christ enables us to read with understanding the Old Testament. All believers (teachers, leaders and members) are given the opportunity to look with unveiled faces at the Glory of the Lord. Good leaders seek to grow in the likeness of Christ.

Another key word is vessels. Paul writes, "But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us" (4:7). God had told Ananias that Paul was to be a chosen vessel unto Him. Paul relates that God has placed a treasure in him. That treasure is the presence and the life

of Jesus Christ as Lord and Savior. The vessel is less important than the treasure. As a matter of fact, Paul is overwhelmed that God entrusts such a treasure to an imperfect vessel. However, that is just the point. The vessel is important. It may be weak, imperfect and often kicked down, but God wants to use the available vessel. When we as vessels are willing to be used by God, we can become useful. The glory of God can be seen in Christians. You have seen the sign along the roadside that notes that care and beauty are being provided — "Men at Work." In the lives of Christians who serve as vessels of the Lord, this can be said — "God at Work."

Look at the vision. True Christian leaders are those with a vision. They see beyond the struggles and cares of

the present time. They are able to see in the imperfect church of Christ the Lord at work. They do not despair (yes, they do have moments of despair). The outer nature is wearing away, but the inner nature is being renewed each day. True leaders will see beyond today. They will see the eternal truths and the desired goal of Christian living. "Because we look not to the things that are seen but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal" (v. 18).

I thank God for Christian friends who have helped me see beyond the moment to behold the glory of God's eternal beauty. May their tribe increase.

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